Aala Hazrat *Alaihaihir Rahmah*

Aur

Radd e Bid'at

(Roman Urdu)

Compiled & Designed

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Published By: Jamia Ahsanul Banat Katihar

الصلوٰۃ والسلام علیک یارسول اللہ

وعلیٰ آلک واصحابک یا حبیب اللہ

Kalaam e Ala Hazrat

قدس سرہ النورانی

Rukh Din Hai Ya Mehre Samaa, Ye Bhi Nahi Wo Bhi Nahi
Shab Zulf Ya Mushk e Khuta, Ye Bhi Nahi Woh Bhi Nahi

Mumkin Me Yeh Qudrat Kaha, Waajib Me Abdiyat Kaha
Haira(n) Hoo Ye Bhi Hai Khata, Ye Bhi Nahi Wo Bhi Nahi

Haq Ye Ki Hai Abde Ilah Aur Aalam E Imkaa(n) Ke Shah
Barzakh Hai Wo Sirre Khuda, Ye Bhi Nahi Woh Bhi Nahi

Bulbul Ne Ghul Unko Kaha, Kumree Ne Sarve Jaanfiza
Hairat Ne Jhunjhla Kar Kaha Ye Bhi Nahi Woh Bhi Nahi

Dar Tha Ki Isyaa(n) Ki Sazaa Ab Hogi Ya Rouze Jazaa
Dee Unki Rehmat Ne Sadaa Yeh Bhi Nahi Woh Bhi Nahi

Koyi Hai Naaz o Zuhad Par Ya Husne Tauba Hai Sipar
Yaa(n) Hai Faqat Teri Ataa Ye Bhi Nahi Woh Bhi Nahi

Din Lahv Me Khona Tujhe, Shab Subha Tak Sona Tujhe
Sharme Nabi Khaufe Khuda Ye Bhi Nahi Woh Bhi Nahi

Rizq E Khuda Khaya Kiya, Farmaan E Haq Taala Kiya
Shukre Karam Tarse Sazaa Ye Bhi Nahi Woh Bhi Nahi

Hai Bulbule Rangi **Raza** Ya Tutiye Nagmaa Saraa
Haq Yeh Ki Wasif Hai Tera Ye Bhi Nahi Wo Bhi Nahi

Mukhtasar Ta'aaruf
Aala Hazrat Imam Ahmad Raza Khan

رحمۃ اللہ علیہ

Aala Hazrat, Imame Ahle Sunnat, Wali Nimat, Azeemul Barkat, Azeemul Martabat, Parwana E Shamme Risalat, Mujaddide Deen O Millat, Haami E Sunnat, Maahi E Bid'at, Aalim E Shariat, Peer E Tariqat, Baai Se Khair O Barkat, Hazrat Allama Maulana Alhaj Al Hafiz Al Qari Shah Imam Ahmad Raza Khan رحمة الله عليه Apne waqt ke Jayyad Aalim Fazil the. Allah ta'alla ne Apki Zaat me Baik waqt Bahut si Khususiyat Jamaa Farma diya tha.

Wiladat e Ba Sa'aadat

10 Shawwal 1272 Hijri Mutabik 14 JUN 1856 Esvi Sanicher(SaturDay) ke Din Johar Ke Waqt Mohalla Jasoli Bareli Me Paida Hue. Aala Hazrat ka Paidaisi Naam "MOHAMMAD" Aur Tarikhi Naam ALMUKHTAR Aur Aapke Dada Ne Aapka Naam "Ahmad Raza" Rakha.

(Sawwaneh Ala Hazrat)

Aala Hazrat ko ALLAH Pak Ne Daolate ILM Ke Saath Daolate Duniya Bhi khoob Ata Ki thi. Aapke Khandan ke Bujurg Mugal Daor(time) me Bade Aohdo Par Fa'iz The Aala Hazrat Ke Walid Moulana Naki Ali Khan Bahot Bade Aalim Gujre hai Aur Dada Raza Ali Khan Bhi Bahot Bade Aalim Aur Ba-Karamat Wali Gujre Hai Aala Hazrat Ne 21 uloom Apne Walid Se Hasil kiye. Aala Hazrat Ne 4 saal ki Choti Si Umar

Me QURAN-SHARIF Naazra khatm Kiya Aur 6 saal ki Umar Sharif Me Ek Bade Ma'zme Ke Saamne Milaad Sharif Padhi. 6 Saal ki Umar Sharif Me Aala Hazrat Ne Bagdaad Sharif ki Sim't Maloom ki Fir Aapne Aakhiri Dum tak Bagdaad Sharif ki Jaanib Pa'nw Na Failaye. Kisi Ne Aala Hazrat ko Hafiz Likha Aapne Farmaya:

Main Kis kis ko Hafiz Kehne Se Mana Karu Lihaza Aapne Sirf 01 mahine me Pura Qur'an Hif'z Kiya 8 Sal Ki Umr Me Arbi Zaban Me 1 Kitab Likh Kar Sab Ko Hairan Kar Dia. Aap 13 saal,10 Maah, 5din ki Uamr Sharif Me 19/11/1869 ko Aalim-O-Mufti Ban Gaye the. 13 Sal 10 Mah Ki Umr Me Pahela Fatwa.

Aala Hazrat Imam Ahmad ke Uloom ki Fehrist ke Muta'alaa se Qabl Qarieen ke Ilm me yah Baat Zaroor Honi chahiye ki Fazil Barailvi Alaihirrahma ne Hafiz e Kutub Al - Shaikh Ismail Khaleel Makki ko jo Arabi me Sanad e Ajazat di hai Us me 55 Uloom o Funoon ki Fahrist ka Zirk hai. Hazrat Muhaddis Barailvi ke Apne Qalam Faiz Raqam se Mundarja 55 Uloom o Funoon ki Fehrist Nihayat Jaame hai Jis me Kuch Uloom Fi Zamana Kayi Baraches me Sho'boon me Taqseem ho gye hain lihaza kul Milakar 120 Uloom w Funoon yaah pr Bayan kiye jate hai.

Aala Hazat Ki
ilmi o Tahqqiqi Sitaron ki Fahrist

*Recitation of the Holy Quran *Phonograph Spelling *Explanation of Quran *Principal of Explanation *Writership In Different style of Quranic letters *Tradition of the Holy ProphetPrincipal of Allah's *Messenger's Tradition *Judging Merits *Literature *Documentary Proof of Traditions Citation of Authorities *Cyclopedia of Narrator Tradition Branch of knowledge *Critical Examination *References to Traditions *Colloquial Language of Traditions *Islamic Law *Polemic *Islamic Jurisprudence *Legal Opinion Judicial Verdict *Law of Inheritance and Distribution *Scholastic Philosophy

*Article of Faith *Metaphor *Rhetoric *Figure of Speech *Dialectics *Etymology Morphology *Syntax - Arabic Grammar *Science of Prosody *Knowledge of Land and Oceans *Arithmetic *Mathematics *Astronomical Tables *Fractional Numeral Maths *Geometry *Algebra *Trigonometry *Greek Arithmetic *Almanac *Logarithm *Numerology Cum Literology *Geomancy *Reckoning of Time *Astrology *Study in form of Heavens *Geology *Geodesy Survey — Mensuration *Geography *Physics *Metaphysics *Chemistry *Mineralogy *Indigenous System of Medicine *Pharmacology *Botany —Phytonomy *Statistics *Political Economy *Economics *Finances *Trade Commerce *Banking *Agricultural Study *Phonetics-

Phonology *Ecology – Environment *Politics – Strategy *Meteorology *Weighing *Civics *Practical-ism *Biography of Holy Prophet *Citation *Composition *Scholia *Detailed Comments *Research Study *Critique Philosophy *Rejection *Poetry *Hamd - wa –Naat *Philosophy *Logic *Compose Chronograph *Knowledge of days *Interpretation of Dreams *Typography *Figuratio *Orator *Letter *Articulate *Homi *Prayers and Supplication *Matrices, Amulets, Symbol *Comparative Religion *Refutation of the Music *Sociology *Biology *Manaqib *Genealogy *Preference Study *Horoscopes *Sulook *Mysticism *Spiritual Study *Ethics *History & Biography *Journalism *Zoology *Physiology *Cosmology *Psychology *Science Dealing with Rhetorical – Devices *Linguistics - Languages, Philology *Arabic, Persian &Hindi Poetry *Arabic, Persian & Hindi Composition *Old & Modern Astronomy *Geo Physics *Cytology *Law *Take & Put References of Ordinances *Physiognomy *Molecular Biology.

Mu'aaarif ka Samundar Mojazan hai jis ke Seeeeeeeene me
Woh Maqbool dare Khairul Bashar Ahmad Raza tum ho

Aala Hazrat Imam e Ahsunnat Al Shah Imam Ahmad Raza Fazil Barelvi Alaihir Rahma ko...............

2 Bhai, 2 Bahen,

2 Bete, 5 Betiyan,

3 Pote, 10 Potiyan,

3 Fufiya'n Thi.

Aapka Silsila Auolad Aapke Bete Haamid "Raza khan" Se Chala. Aala Hazrat Ne Apne Tamam Beto Aur Bhatijiyo'n Ka ek Hi Naam Rakha tha "MUHAMMAD" Aur Urfiyat (Pehchan) Alag Rakhi thi.

(Ref: Tazkira Aala Hazrat)

Aala Hazrat Ke Bade Bete Hazrat Hamid Raza Ka INTEQAL Halate Namaz Me Hua Tha Aap Huzoor Ala Hazrat Ashrafi Kichhauchhwi Ke Khulaafa me se the.

Unke Bare Me Aala Hazrat Ne Farmaya "Hamid Mujh Se Hai Aur Mai Hamid Se Hun." Aala Hazrat ke Mizaz Takrir-Tahrir Me Jo Sakhti thi Wo Sirf Huzoor ke Gustakho ke Liye Huzoor ke Wafadaro ke Liye To Aap Abre- karam the Aala Hazrat ka Jaahir-O-Baatin Ek Jaisa tha Jo DiL Me Hota Wahi Juban Se Jahir Farmate Aapki kisi Se Dosti Dushmani Sirf ALLAH-O- RASOOL Ke Liye Hoti Ek Rafzi (shiya) Haidrabad Se Huzoor Aala Hazrat Ko Milne Aaya Aapne Uski Jaanib Dekhna Bhi Pasand Na Farmaya Chu'nki Wo Sahaba ka Gustaakh tha. Jab Aala Hazrat ke Yaha "Mahfile Milaad" Hoti To Aap Sayyado ko Dugna "NAZRANA" Ata Farmate. Aala Hazrat Hamesha Sayyado ka Ehtaraam Farmate the Aap Mureed Bhi Hue To "Mehra Sharif" me Huzoor Sayyad Aale Rasool Ahmadi se hue.

Aala Hazrat ke Peer Ne Farmaya: Qayamat me ALLAH Pak Puchhege Ay Aale Rasool Tu Kya Laya Hai Main Kahunga. ALLAH Main Ahmad Raza (Aala Hazrat) Laya Hoon.

Aala Hazrat ki Mulaqat Ham shabeeh e Ghaus e Azam se

Imam Ahl e Al- Sunnat Imam Ahmad Raza Fazil Bareilvi ko Jab maloom huwa ki Unke Peer o Murshid Hazrat Aale Rasool Alaihir Rahmah ki Tabee'at Zyadah Nasaaz hai to Aap Khud Bagarze Mizaj Pursi Marehira Sharif tashrif le gaye. Hazrat Aale Rasool AlaihirRahmah Aala Hazrat Fazil Barailvi ko dekh kar Farmaya ki mere paas Sarkar e Ghause Azam RadiAllahu Anhu ki Amanat hai jise Aulad e Ghause Azam me Shabeeh (Aek Jaisa dikhna wala) Ghause Azam Maulana Al- Shah Syed Abu Ahmad Muhammad Ali Hussain Ashrafi Miyan Kichhauchhwi ko Sonpni aur Pesh kar deni hai aur woh is waqt Shaikh Al Mashaikh Mahboob e Ilahi Hazrat Nizam Uddin Chishti RadiAllahu Anhu ke Aastana Par hain Mehraab e Masjid me Mulaqaat hogi.

Chunanche Al Sha Imam Ahmad Raza Khan Fazil Barailvi Delhi Tashreef le aaye. Hazrat Mahboob e Ilahi ke Aastane Par Hazri di Phir Masjid me Tashrif laaye to waq-ee Peer ki Nishandehi ke Ba maujib Aala Hazrat Ashrafi Miyan Kichhauchhwi Alaihirrahmah ke Mihraab e Masjid me Paya aur Barjasta Fil badeeha yeh She'ar kahe:

اشرفی اے رخت آئینہ ٔ حسن خوباں
اے نظر کردہ و پروردہ ٔ سہ محبوباں

Ay Ashrafi Miyan Sarkar! Aap ka Chehraa e Anwaar Husn o Khubi ka Aayinaa hai.

Aap Teen Mahboobeen ke Parwardaaa aur Nazar kardaah hain.

1. Mahboob e Sub'hani Shaikh Abdul Qadir Jilani
2. Mahboob e Ilahi Shaikh Nizam Uddin Auliya Chishti
3. Mahboob e Yazdani Syed Ashraf Jahangir Simnani

Phir Arz kiya. Aala Hazrat Ashrafi Miyan Kichhauchhwi me Mariheraa Sharif me Hazri di Aur Khilafat Bakhshi Aur Yah Farmaya ki Jiska Haq tha us tak yeh Amaanat Pahuncha di. Iske Baad Hazrat Aale Rasool Alaihir Rahmah ke Aala Hazrat Ashrafi Miyan Kichhauchhwi Khatimul Khulafaa Kahlaye.

(Sahaif e Ashrafi, Ala Hazrat Ashrafi Miyan)

Galat Fahmi Ka Ezalaa

Aala Hazrat Ashrafi Miyan Kichhauchhwi AlaihirRahmah ko Syed Aale Rasool Marharwi Alaihirrahmah se 2/4/1296 Hizri ko Khilafat o Ijazat Hasil huwi aur 18/12/1296 ko Unka Wisal huwa. Khandan e Barkaat me Hazrat Syed Shah Marharwi ne Hazrat Maulana Ahmad Raza Fazil Bareilvi ko Khatimul Khulaafa Tahreer Farmaya hai Jab ki Hazrat Fazil Barelvi ko 25/6/1294 Hizri me Bait ka Sharf aur Ijazat o Khifat ki Nimat Hasil Huwi.

(Ref: Hayat e Makhdoomul Auliya)

Huzoor ﷺ ki Tazeem Unki Aal (awalad) Se Mohabbat Unse Judi Har Cheez Se Pyar Aala Hazrat ka Maq'sade Zindagi thi Aur Yahi Sachche Aashiq ki Pehchan Hai.

Bargahe Ala Hazrat me
Syed Muhaddis Azam Hind ki Hazri

Aek Roz Sultanul Waeizeen Alim Rabbani Syed Ahmad Ashraf Ashrafi Al jilani Kichhauchhwi Alahir Rahmah Tashraf laye huwe the. Rukhsat ke waqt unhone ne arj kiya ki mualvi syed Muhammad Sahab Ashrafi (Huzoor Muhaddise Azam Hind Kichhauchhwi) apne bhanje ko, main chahta hoon ki Huzoor ki khidmat me hazir kardoon, huzoor jo munasib khilya Karen un se kaam len, Irshad huwaa: Zaroor Tashreef laaye yahaan fatwa likhen aur madarse me dars den,. Radde wahabiya" aur iftaa" yah dono aese fan hain ki tibb ki tarah yah bhi sirf padhne se nahi aate in me bhi tabeeb e haziq (Mahir Tabeeb) ke matab me baithne ki zaroorat hai. Main bhi aek tabeeb e Haziq ke matab me saat baras (saal) baithaa, mujhe woh waqt, woh din, woh jagah, woh masail aur jahan se woh aaye the achhi yaad hain. Main ne aek baar aek nihayat pecheeda hukm ko badi koshish o janfishani (jaan tod mihnat) se nikala aur iski taeedaat me tanqeeh (zayid kalaam nikalne ke baad) Aathh (Eight warq jamaa keen magar jab hazrat walid majid (quddus Sirrah) ke huzoor me pesh kiya to unhone aek jumla me aesaa farma ki is se yah sab warq radd ho gye. Wahi jumlaa ab tak dil me pade huwe hain aur qalb me ab tak un ka asar baaqi hai. Khud sataai (apni muhn se tareef karna) jaiz nhi magar waqt e Hajat, izhar haqiqat

tahdees nimat hai yani Zaroorat ke waqt haqiqat ke izhaar ke liye apni tareef khud karne ki ijazat par amal hai.

Syedunaa Yusuf Alahis Salaam ne badshaah misr se farmaya:

قال اجعلنی علی خزائن الارض انی حفیظ علیم

Zameen ke khazane mere hath me de de beshak hifz wala hoon aur ilm wala hoon. (Surah Yusuf 55)

Bafazl e Rahmat ilahi Phir bauoon o Enayat risalat panahi (صلی اللہ علیہ وآلہ وسلم) Yani Allah ke rasool ki madad se wo enayat se iftaa aur radd wahabiya ke dono kamil fan nihayat aali fan inhain se achha in sha Allah hidusdustan me kahin naa payegaa. Ghair mumalik ke babat (bare me) main to har shakhs ko ba tabeeb e khatir (ba khoshi) sikhane ko tayyar hoon. Syed Muhammad Ashrafi sahib to mere shahzade hain, mere paas jo kuch hai hai inhein ke jaad Amjad Yani Syedunaa Huzoor Ghausul Azam RadiAllahu Anhu ka Sadqaa hai. (Ref: Malfooz 1/142)

Jab Huzoor Muhaddise Azam hind ne Bargah e Ala Hazrat Azeemul Barkat Mujjadide deeno millat Hazrat Allama Shah imam Ahmad Raza khan me Quaran e Kareem ke Turjumaa ka ibatidaai hissa Pesh kiya to Mulahizaa farmaya aur irshaad farmaya: **Shahzade Aap Urdu me Quran likh rahe ho.** (Tafseer e Ashrafi Jild 01 page 08)

Deeni Kamo Se Fursat Ke Baad Jab Aala Hazrat Aaram Farmate To Sone Ka Andaaz Yeh Hota Ki Hath Ke Angothe Ko Shahadat Ki Uugli Par Rakh Lete Taki Ungliyon Se Lafz

"Allah" Ban Jaye, Aap Alaihir Rahma Per (Leg) Phaila Kar Kabhi Na Sote Balki Dahini Karwat Let Kar Dono Hathon Ko Milakar Sir Ke Nechhe Rakh Lete Aur Paaon Samet Lete Is Tatah Jism Se Lafz **"Muhammad"** Ban Jata.

(Hayat e Ala Hazrat jild 01 Page 99)

Kanzul Imam

Aala Hazrat ne Quran-aE-Pak ka Tarzuma 1911 me "Kanzul Imaan" Naamse kiya Aapne Maolana Amzad Ali Azmi ki Gujarish Par Ye Tarzuma kiya tha. Qur'an ka Tarzuma karne ke liye Sirf ILM Hi Kafi Nhi Balki ALLAH ki Taraf se Tauofiq Bhi Chahiye Or Sachcha "ISHQ-E-NABI" hona Chahiye Jo Aala Hazrat ke Paas tha. Farzind e Ghase Azam Qutub e Zaman Hazrat Allama Syed Shah Muhammad Ashraf Al-Maroof Muhaddise Aazam-E-Hind Ashrafi Al- Jilani Kichhauchhwi AlaihirRahmah Farmate Hain ki Aala Hazrat Ka Tarzuma e Qur'an ILHAMI hai Yani Allah ki Janib se Aisa Likha gaya hai jo Aapke Dil Me Dala Gaya Tha. Quran E Pak Ka Urdu Zaban Me Bahetrin Tarjuma KANZUL IMAN Qaum ko Ataa kia. Aala Hazrat ne Apne Tarzume me ALLAH-O-RASOOL ki Shan-E-Azmat ka Bahot Lihaz kiya Jabki Devbandi Wahabi Salafi Qadyani Rafzi Mullao Ne Quraan Ke Tarjume me bhi HUZOOR ﷺ ki Taohin ki.

Aala Hazrat kabhi HADEES Sharif ki kitaab Par koi kitaab Na Rekhte Aap NAMAZ Hamesha Maszid Me Ada karte Aur "Amama" Sharif ke Saath Ada Farmate.

Jab koi Haji Aala Hazrat ke Pas Aata to Puchhte: Kyaa Madina Sharif Hajri di ??? Ha'n kehta to Kadam Choom lete Or Na kehta to Uski taraf Tavajjoh na Farmate. 55 se Ziada Uloom Par Taqriban 1000 Kitabe Likhi. 30 Jildon Par Mushtamil Fatawa Razviya Likh Kar Fiqh E Hanfi Ki Zabardast Khidmat Anjam di.

Aap ka Har Amal Allah aur Uske Rasool ke Rizaa ke liye hoti. Aapne Logo ko Gustakhe Rasool Se Door Rahne ke liye Barha Elan karte aur Logon ko Khub samjate the ki…

HUZOOR ﷺ Ki Adna Si Gustaakhi karne Wala Tumhara kaisa hi Aziz kyu Na ho. Usy Dil Se Aise Nikaal Fenko Jaise Doodh Se Makkhi.

ISHQ-E-NABI ne Aala Hazrat ko Wo Taqat Ata ki thi Jisse Aap kisi Duniyadar Se na Dare Na Dabe. Jo Haq tha Farma Diya Chahe Achha lage Na Lage. Aap Alaihir RAhmah farmate hain:

Kya Dabe jis pe Himayat ka ho Panjaa tera
Sher ko Khatne me laata nhi kutaa teraaa
Jinke talwo ka dhowan hai Aabe hayat
he woh jaane maseehaa Hamara NABI

Rampur ke Angrezi Court me Aala Hazrat par Case kiya Gaya tha Aapne Farmaya: "Ahmad RAZA to Door Ahmad Raza ki JUTI Bhi Angrezi Court me Nahi Jayegi" Angrez ke Wafadar (wahabi/devbandi) Mulla Aala Hazrat par Ilzam Lagate hai, Jabki Aala Hazrat Angrezi Huqumat ke

Shakht Khilaaf The. Devbandi Mulla Jo "NABI" ke Gaddar Hai wo Vatan ke Wafadar Kya Ho Sakte Hai Inke Mulla Thanvi ko Angrezi Huqumat 600 Rupiya Deti thi.

Sawal: Hazrat Ye Deobandi kehte hyn k Tumhare A'la Hazrat or Hamare Thanvi sahab Ek Sath Darul Uloom deoband me padhe hen the... Hazrat kiya ye sahi hai Jawab inayat farmaen..

Jawab:

بسم الله الرحمن الرحيم

الجواب بعون الملك العزيز العلام

Wahabi Devbandi Bad Mazhab jo Apne Aqaide Batila ke Sabab sab Kafir o Murtad Hain, jab Khud Unka Khuda Jhoot Bol Sakta Hai to ab Samajh Jaeye ki Yeh Khud Wahabi Khabis Kitna Bada Jhoota Hoga...

Unke Aqaid ki Bunyad Jhoot or Makkari par Hai In ka Maqsad Sunniyon ko Gumrah Karna Hai.

Aala Hazrat Imam Ahmad Raza AlaihirRahman Ne.......

- 4 Sal ki Umr Sharif me Quran ki Takmil Farmai
- 6 Sal ki Umr Sharif me Milade Mustafa SALLLAHU ALAIHE WASALLAM Par 2 Ghanta Tafsili Tahqiqi Bayan Kiya...

  8 Sal ki umr Sharif Me HIDAYATUN NAHU Ki Arabi me Sharah Tasnif Farmai
- 10 Sal ki Umr Sharif me Aham Tarin Kitab MUSALLIMUS SuBOOT ki Arabi Sharah Tahrir Farmai

★ 14 Sal ki Umr Sharif me SARKARE A'LA HAZRAT Ko Apke Walid Majid ne Masnade Ifta par Mutmakkin Farma Diya or jab SARKARE A'LA HAZRAT 14 Sal ki Umar Sharif me Masnade Ifta par Jalwa Farma hogaye to Uswaqt DEOBANDIYON KA HAKIMUL AMAT ASHARR FELI Thanvi ne us Darul Uloom DEO BAND me Admission hi Nhi Liya Tha Jaisa k Tarikhe Paidaish se Zahir Hai k A'LA HAZRAT Ki Paidaish 1272 hijri me Hoowi or Farigut Tahsil Ho Kar 1287 hijri me Masnade Ifta par Ronaq Afroz ho Gye Yani 14 Sal ki Umar Fatwa Dena Shuroo Kar Diye The or Thanvi 1280 hijri Paida Hua Devband me Dakhila 1295 Hijri me Liya or 20 Sal Bad Farig Hooa Shaitani tarke ke Ilm se...

Us waqt Mere A'LA HAZRAT 100 Kitabain Likh Chuke The. Alhamdulillaah A'LA HAZRAT Faraagate Ilm ke Bad Jab Mufti Ban Chuke The Us Waqt Imamush Shayatin Thanavi Be Hayaai Ke Sath Khel Kood Raha Tha...

Yeh Wahabi Devbandi Mar Jayenge or Yaqinan Apne Thikaane Jahannam Me Chale Jayenge Lekin Yeh Jhoot ko Sach Nahi Sabit kar Sakenge...

ALLAH Ta'ala In Bad Mazhabon ke Shar Se Har Sunni k Imaan o Aqeede ki Hifazat Farmaye..

آمِین آمِین آمِین یارَبَّ الْعَالَمِین

Muhtaram Qarian e Karam!

Zyadah Jankari Ke liye Hazrat Maulana Muahammad Abd Al Sattar Hamdani Sahab Qibla ki Kitaab Padhen Mazeed Jankari Hasil hogi. ان شاءاللہ تعالی

Ilm e Fiqah me Ala hazrat ka Muqam

Aapke Ilm e fazl aur khas kar ilm e Fiqah me tabhar ka aetaraf to un ahle ilm ne bhi kiya hai jinhain maslak o mashrab se ikhtilaf hai. Jaise Malik Ghulam Ali Sahab jo Syed Abul ala maododi sahib ke ma'awin hain apne aek bayan me jise haft rozah "shahaab" Lahore ne 25 November 1962 AD ki isha'at me darj kiya hai likhte hain:

"Haqiqat yah ki maulana ahmad raza khan sahib ke bare me ab tak ham log sakht galat fahmi me mubtalaa rahe hain. In ki ba'z tasaanif aur fatawaa ke muta'alaa ke baad is nateejah par pahunchaa hoon ki jo ilmi gahraai me ne in ke yahan paayi woh bahut kam ulaama me paayi jati hai aur ishq khudaa aur rasool to in ki satar satar (Jumle Jumle) se photo padta hai.

Isi tarah Azamgarh district U.P se shayi hone wala Mahnama Mujallah "Muaa'rif" raqamtarz hai: " maulana Ahmad Raza Khan Sahab Marhoom apne Waqt ke Zabardast Aalim, Musannif aur Faqeeh the. Unho ne chhote Bade Sekdon (100 se Adhik) fiqhi Masail se muta'aliq risale likhe hain. Quran Azeez ka salees Tarjuma bhi kiya hai in ilmi Karnamon ke sath sath Hazar ha Fatwon ke Jawabat bhi unhon ne diye hain".

Yah Aaraa (Raay ki Jama) Yeh Sachchi Baat un logon ki hain jis se maslaki Iktilaaf hain aur jo maslak me muttahid hain unki Aaraa ka Shumaar nahi kiya jaa sakta hai. Phir bhi ham chand kalimaat Ulaama e Rabbaniyeen o Uzmaa e Harmain Taiyibeen ke is maoqe par Arz kar dena Faidy se Khali naa hogaa. Ab tak Tazkiron me Jin Jin Ulamaa ke naam Pesh kiye giye hain galiban yah naam un se judaa gaana hain:

1. Shawaaf'e ke mufti aur imam, naqeeb al Ashraf aur shaikhul Sadaat Fil Madina Al munawwarah syedi Al syed Alwi bin al syed ahmad baa faqeeh irshad farmate hain:

افضل الفضلاء انبل النبلاء فخر السلف قدوة الخلف الشيخ احمد رضا

2. Ahnaaf ke mufti o imam Al Syed Ismail bin Khaleel Madni farmate hain:

شيخنا العلامة المجرد شيخ الا ساتذة على الا طلاق الشيخ احمد رضا

3. Hambaliyon ke imam o mufti aur masjid e nabvi me Mudarris Imam Abdullah AL Hanbali Irshad farmate hain:

العالم العامل الهمام الفاضل محر ر المسائل وعويصات الا حكام ومحكم بروج الا دلة بمزيد اتقان وريادة اجكام سيد الشيوخ والفضلاء الكرام قاضى القاضاة الشيخ احمد رضا خاں

4. Maliki Hazraat ke imam o mufti, madina me darul ifta ke aalaa nigraan o hakim syedi Ahmad Al Jazayeri ibn Al Syed Ahmad Al Madni irshad farmate hain:

علامه الزمان وفريد الاوان ومنبع العرفان وملحظ النظار سيد عدنان حضرت سولانا الشيخ احمد رضا خان

Yeh chaar Shahadeten Muftiyaan Mazahib e Arbaa, Ahnaaf, Shawaafe, Hanabilaa aur malikeen madina manawwarah ki hain. Chaar hi mazahib e Arbaa ke muftiyaane karaam Ulaama e Ezaam o Mudarriseen baitullah Makkah Makurrama ki Pesh e Khidmat hain.

Hanafiyon ke imam o mufti, Allam Al Zamaan Mulana Syed Abdullah bin Maulanaa Al Syed Al Siraj Mufti e Hanafiya Makka Mukurramaa Tahreer Farmate hain.

العامة الفهامة الهمام والعمدة الدراكة الامام ملك العلماء الاعلام الشيخ احمد رضا خان

Malikiyeen ke imam o qazi o muddaris masjid e haram ke khas al khas mufti hazrat syedi imam Muhammad bin hussain al malki mufti o mudarris diyar harmiya arqaam farmate hain:

ونشرت اعلام الانتصار على منبر الهدايه فى جامع الافتخار وقامت تشبت فضائل منشيها وتنص على مناهل مصطفيها وكيف لا وهو احمد المهتدين رضا لا زالت شموس تحقيقات المرضية طالعة فى سماء الشريعه السمحة المحمدية

Salat o Salaam

Aala Hazrat Ka Likha Hua Pyara "Salam" "Mustafa Jaane Rehmat Pe Lakho Salam" Wo "Salam" Hai Jo Duniya Me "Namaz" Ke Baad Sabse Zyada Padha Jaata Hai. Aap Ke Natiya Kalam Ki Sari Duniya Me Dhoom Hai. Aapne Pure 54 Saal Tak Deen Ki Azeem Khidmat Anjam Di. Aapne 1300 kitabe Likhi. (Ref. Tazkira Raza)

Ham yahan par Husool e Barkat ke liye Kuch kitabon ke Naam Likh rahe hain taki Jankari me mazeed Izafa ho aur ho Sake to Padhne ki bhi Koshish Karen Aap ko Yeh Tamam Kutub Aasani se Dastiyab ho jayegi. ان شاءاللہ تعالی

1. Ajallā al-Iýlām anna'l Fatwā Muţlaqan álā Qawl al-Imām
2. At-Ţirs al-Muáddal fī Ĥaddi Mā al-Mustaámal
3. Jumān at-Tāj fī Bayāni's Şalāti Qabl al-Miýrāj
4. Nahju's Salāmah fi Ĥukmi Taqbīli'l Ibhāmayni fi'l Iqāmah
5. Īdhānu'l Ajr fī Adhāni'l Qabr
6. Ijtināb al-Úmmāl án Fatāwā al-Juhhāl
7. Awfa'l Lumáh fī Ādhāni Yawm al-Jumuáh
8. Surūru'l Ýīd as-Saýīd fī Ĥilli'd Duáa Baáda Şalāti'l Ýīd
9. Wishāĥu'l Jīd fī Taĥlīl Muáānaqati'l Ýīd
10. Al-Ĥarfu'l Ĥasan fi'l Kitābati ála'l Kafan
11. Al-Minnatu'l Mumtāzah fī Dáwāti'l Janāzah
12. Badhlu'l Jawāyiz ála'd Duáāyi Baáda Şalāti'l Janāyiz
13. An-Nahy al-Ĥājiz án Takrāri Şalāti'l Janāyiz
14. Ihlāku'l Wahabiyyīn álā Tawhīni Qubūri'l Muslimīn
15. Barīqu'l Manār bi Shumūýi'l Mazār
16. Jumal an-Nūr fī Nahyi'n Nisā'a án Ziyārati'l Qubūr
17. Ityān al-Arwāĥ li Diyārihim baád ar-Rawāĥ

18. Jalī as-Şawt li Nahyi'd Dáwati Amām al-Mawt
19. Ţuruq e Isbāt e Hilāl
20. Dar'a al-Qubĥ án Darki Waqti's Şub'ĥ
21. Al-Árūs al-Miýtār fi Zamani Dáwati'l Iftār
22. Şayqalu'r Rayn án Aĥkāmi Mujāwarati'l Ĥaramayn
23. Anwāru'l Bishārah fī Masāyil al-Ĥajji wa'z Ziyārah
24. An-Nayyiratu'l Wađiyyah Sharĥ al-Jawharatu'l Muđiyyah
25. Izālatu'l Áār bi Ĥijri'l Karāyim án Kilābi'n Nār
26. Iýlām al-Aálām bi anna Hindustān Dār al-Islām
27. Dawāmu'l Áysh min al-Ayimmah mina'l Quraysh
28. Radd ar-Rafađah
29. Al Mubīnu Khatam an-Nabiyyīn
30. Al-Jabal at-Thānawi álā Kulliyati't Tahānawi
31. Sub'ĥān as-Subbūĥ án Kadhibi Áybin Maqbūĥ
32. Damān e Sub'ĥān as-Subbūĥ
33. Qahru'd Dayyān álā Murtadd bi-Qādiyān
34. Al-Jurāz ad-Dayyānī ála'l Murtadd al-Qādiyānī
35. Al-Kawkabatu'sh Shihābiyyah fī Kufriyyāti Abi'lWahābiyyah
36. Sall as-Suyūf al-Hindiyyah álā Kufriyyāti Bābā an-Najdiyyah
37. Kifl al-Faqīh al-Fāhim fī Aĥkāmi Qirţās ad-Darāhim
38. Ad-Dhayl al-Manūţ li Risālatu'n Nūţ
39. Kāsiru's Safīh al-Wāhim fī Ibdāli Qirţāsi'd Darāhim
40. Subul al-Aşfiyā'a fī Ĥukmi'dh Dhabĥ li'l Awliyā'a
41. As-Şāfiyah al-Mūĥiyah li-Ĥukmi Julūdi'l Uđĥiyyah
42. Jalī an-Naşş fī Amākin ar-Rukhaş
43. Barakātu'l Imdād li Ahli'l Istimdād
44. Fiqh e Shahinshāh wa anna Al-Qulūb bi Yadi'l Maĥbūb bi Áţā'yillāh
45. Badru'l Anwār fī Ādāb al-Āthār
46. Shifā al-Wālih fi Şuwar al-Ĥabīb wa Mazārihi wa Niáālih
47. Maqāl al-Úrafā bi Iýzāzi Shar'ýin wa Úlamā

48. Al-Yāqūtatu'l Wāsiţah fī Qalbi Íqd ar-Rābiţah
49. Murūju'n Najā li Khurūji'n Nisā'a
50. Şafāyiĥ al-Lujayn fi Kawni't Taşāfuĥ bi Kaffay al-Yadayn
51. Az-Zubdatu'z Zakiyyah li Taĥrīmi Sujūd at-Taĥiyyah
52. Lamátu'd Đuĥā fī Iýfā'yi'l Liĥā
53. Radd al-Qahţ wa'l Wabā'a bi Dáwati'l Jīrāni wa Muwāsāti'l Fuqarā'a
54. Irā'atu'l Adab Li Fāđili'n Nasab
55. Hādiyi'n Nās fī Rusūmi'l A'árās
56. Al-Adillatu't Ţāýinah fī Adhāni'l Malāyinah
57. Ĥakku'l Áyb fi Ĥurmati Taswīdi'sh Shayb
58. Khayru'l Āmāl fī Ĥukmi'l Kasabi wa's Su'āl
59. Masayil e Samāá
60. Al-Ĥaqq al-Mujtalā fi Ĥukmi'l Mubtalā
61. Taysīri'l Māúūn fī Ĥukmi't Tāúūn
62. Al-Ĥuqūq li Ţarĥi'l Úqūq
63. Mashálatu'l Irshād fi Ĥuqūqi'l Awlād
64. Aájabu'l Imdād fi Mukaffarāti Huqūqi'l Íbād
65. A'áālī al-Ifādah fī Táziyati'l Hindi wa Bayāni'sh Shahādah
66. Al-Áţāyā al-Qadīr fī Hukmi't Taşwīr
67. An-Nūr wa'd Điyā'a fī Aĥkāmi Báađ al-Asmā'a
68. Ĥaqqatu'l Marjān li Muhimmi Hukmi'd Dukhān
69. Ash-Sharīátu'l Bahiyyah fī Taĥdīdi'l Waşiyyah
70. As-Şamşām álā Mushakkiki fī Āyāti Úlūmi'l Arĥām
71. Al-Fađl al-Mawhibī fī Mána idhā şaĥĥa'l ĥadīthu fa huwa madh'habī
72. Nuzūl e Āyāt e Furqān ba Sukūn e Zamīn O Āsmān
73. Muýin e Mubīn Bahr e Daur e Shams o Sukūn e ZamīN
74. Fauz e Mubīn dar Radd e Ĥarkat e Zamīn
75. An-Nayyiratu'sh Shihābī álā Tadlīsi'l Wahābī
76. As-Sahmu'sh Shihābī álā Khadāýi'l Wahābī
77. Daf'áy e Zaygh e Zāgh

78. Al-Ĥujjatu'l Fāyiĥah li Ţībi't Ta-áyyuni wa'l Fātiĥah
79. Aţāyibu't Tahānī fi'n Nikāĥi't Thānī
80. Izākhatu'l Áyb bi Sayfi'l Ghayb
81. At-Taĥbīr bi Bābi't Tadbīr
82. Thalju's Şadr bi Īmāni'l Qadr
83. Tajallī al-Yaqīn bi anna Nabiyyanā Sayyida'l Mursalīn
84. Shumūl al-Islām li Usūli'r Rasūli'l Kirām
85. Tamhīd e Īmān ba Āyāt e Qur'ān
86. Al-Amn wa'l Úlā li Nāáti'l Muşţafā bi Dāfiýi'l Balā'a
87. Nafyu'l Fayy Ámman Istanāra bi Nūrihi Kulla Shayy
88. Al-Hidāyatu'l Mubārakah fī Khalqi'l Malāyikah
89. Ismā'a al-Arbaýīn fī Shafāáti Sayyidi'l Maĥbūbīn
90. Al-Qawl al-Masúūd al-Maĥmūd fī Mas'alati Waĥdati'l Wujūd
91. Ad-Dawlatu'l Makkiyah bi'l Māddati'l Ghaybiyyah
92. Al-Waīfatu'l Karīmah
93. Al-Mīlād an-Nabawiyyah fi'l Alfā ar-Riđawiyyah
94. Ĥaqīqat e Bay'át
95. At-Tabşīr al-Munjid bi anna Şaĥna'l Masjid Masjid
96. Mirqātu'l Jumān fi'l Hubūţi án Minbari li Mad'ĥi's Şulţān
97. Riáāyatu'l Madh'habayn fi'd Duáāyi bayna'l Khuţbatayn
98. Al-Hādi al-Ĥājib án Janāzati'l Ghāyib
99. Ĥāyatu'l Mawāt fī Bayāni Samā'áyi'l Amwāt
100. Al-Wifāqu'l Matīn bayna Samāáyi'd Dafīn wa Jawābi'l Mubīn
101. Tajallī al-Mishkāh li Ināri As'yilati'z Zakāh
102. A-ázz al-Iktināh fī Raddi Şadaqatin Māniý az-Zakāh
103. Rādiýu't Ta-ássuf áni'l Imām Abī Yūsuf
104. Afşaĥu'l Bayān fī Mazāriý Hindustān
105. Az-Zahr al-Bāsim fī Ĥurmati'z Zakāti álā Banī Hāshim
106. Azkā al-Ihlāl bi Ibţāli mā Aĥdatha'n Nāsa bi Amri'l Hilāl
107. Al-Budūr al-Ajillah fī Umūr al-Ahillah

108. Al-Iýlām bi Ĥāli'l Bukhūri fi's Şiyām
109. Tafāsīru'l Aĥkām bi Fidyati's Şālāti wa's Şiyām
110. Hidāyatu'l Jinān bi Aĥkāmi Ramađān
111. Úbāb al-Anwār an Lā Nikāĥa bi Mujarradi'l Iqrār
112. Māĥī ad-Đalālah fī Ankiĥati'l Hindi wa'l Bangālah
113. Hibatu'n Nisā'a fī Taĥqīqi'l Muşāharati bi'z Zinā
114. Al-Jalī al-Ĥasan fī Ĥurmati Waladi Akhi'l Laban
115. Tajwīz ar-Radd án Tazwīj al-Ab'ád
116. Al-Basţ al-Musajjal fī Imtināýī'z Zawjati Baád al-Waţyi li'l Muájjal
117. Raĥīq al-Iĥqāq fī Kalimāti't Ţalāq
118. Ākidu't Taĥqīq bi Bābi't Tálīq
119. Al-Jawhar ath-Thamīn fī Ílali Nāzilati'l Yamīn
120. Nābighu'n Nūr álā Su'ālāti Jabalfūr
121. Al-Maĥajjah al-Mu'taminah fī Āyāti'l Mumtaĥinah
122. Anfasu'l Fikar fī Qurbāni'l Baqar
123. Abĥās e Akhīrah
124. Ad-Dalāyil al-Qāhirah ála Al-Kafarah an-Nayāshirah
125. Tadbīr e Falāĥ o Najāt o Işlāĥ
126. Al-Qamú'l Mubīn li Āmāli'l Mukadh'dhibīn
127. Bāb al-Áqāyid wa'l Kalām
128. As-Sū'u wa'l Íqāb álā Al-Masīĥ al-Kadh'dhāb
129. Ĥajb al-Úwār án Makhdūmi Bihār
130. Jazā'a Allāh Áduwwah bi Ibānati Khatmi'n Nubuwwah
131. Jawwāl al-Úluww li Tabyīn al-Khuluww
132. At-Taĥrīr al-Jayyid fi Ĥaqqi'l Masjid
133. Ibānatu'l Mutawārī fi Muşālaĥati Ábd al-Bārī
134. Anşaĥu'l Ĥukūmah fī Faşli'l Khuşūmah
135. Al-Hibatu'l Aĥmadiyyah fi'l Wilāyati's Sharýiyyah wa'l Úrfiyyah
136. Fat'ĥ al-Malīk fī Ĥukmi't Tamlīk
137. Ajwadu'l Qirā Li Ţālibi's Şiĥĥati fī Ijārati'l Qurā

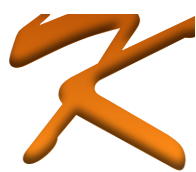
138. Kitābu’l Munā wa’d Durar liman Ámada Money Order
139. Hādī al-Uđĥiyyah bi’sh Shāt al-Hindiyyah
140. Ar-Ramz al-Muraşşaf álā Suāli Mawlānā As-Sayyid Āşīf
141. Naqā’a as-Sulāfah fī Aĥkām al-Bayáti wa’l Khilāfah
142. An-Namīqatu’l Anqā fī Farqi’l Mulāqī wa’l Mulqā
143. Al-Hanī’i al-Namīr fi’l Mā’a al-Mustadīr
144. Ruĥb as-Sāĥah fī Miyahin lā Yastawī Wajhuhā wa Jawfuhā fi’l Misāĥah
145. Hibatu’l Ĥabīr fī Úmqi Mā’ayin Kathīr
146. An-Nūr wa’r Rawnaq li Isfāri’l Mā’a al-Muţlaq
147. Áţā’a an-Nabiyy li Ifāđati Aĥkāmi Mā’a as-Şabiyy
148. Ad-Diqqati wa’t Tibyān li Ílmi’r Riqqati wa’s Saylān
149. Ĥusn at-Támmum li Bayāni Ĥadd at-Tayammum
150. Samĥu’n Nudarā fīmā Yūrithu’l Ájza Mina’l Mā’a
151. Aafar li Qawli Zufar
152. Al-Maţar as-Saýīd álā Nabati Jins as-Şaýīd
153. Al-Jidd as-Sadīd fī Nafyi’l Istiýmāl áni’s Şaýīd
154. Qawānīn al-Úlamā’a fī Mutayammimin Álima índa Zaydin Mā’a
155. At-Ţalabatu’l Badīáh fī Qawli Şadru’sh Sharīáh
156. Mujalli’sh Shamáh li Jāmiýi Ĥadathin wa Lumáh
157. Salabu’th Thalb áni’l Qāyilīna bi Ţahārati’l Kalb
158. Al-Aĥlā mina’s Sukkar li Ţalabati’s Sukkari Rūsar
159. Ĥājizu’l Baĥrayn al-Wāqī án Jāmiýi’s Şalātayn
160. Munīr al-Áyn fī Ĥukmi Taqbīl al-Ibhāmayn
161. Al-Hādi’l Kāf fī Ĥukmi’đ Điáāf
162. Hidāyatu’l Mutáāl fi Ĥaddi’l Istiqbāl
163. Niýmu’z Zād li Rawmi’d Đād
164. Iljām as-Şādd án Sunani’d Đād
165. An-Nahyi’l Akīd áni’s Şalāti Warā’a Ádda’t Taqlīd
166. Al-Qilādatu’l Murassa-áh fī Naĥri’l Ajwibatu’l Arba-áh
167. Al-Quţūf ad-Dāniyah liman Aĥsana’l Jamāáh ath-Thāniyah

168. Tījān as-Şawāb fī Qiyāmi'l Imām fi'l Miĥrāb
169. Anhāru'l Anwār min Yammi Şalāti'l Asrār
170. Az'hāru'l Anwār min Şabā Şalāti'l Anwār
171. Waşşāfu'r Rajīĥ fī Basmalati't Tarāwīĥ
172. Al-Jūd al-Ĥuluww fī Arkān al-Wuđū'u
173. Tanwīr al-Qindīl fī Awşāf al-Mindīl
174. Lumaá al-Aĥkām án lā Wuđū'u Mina'z Zukām
175. At-Ţirāzu'l Málam fīmā huwa Ĥadathun min Aĥwāli'd Dam
176. Nab'hu'l Qawm Anna'l Wuđū'u Min Ayyi Nawm
177. Khulāşah Tibyān al-Wuđū'u
178. Al-Aĥkām wa'l Ílal fī Ishkāl al-Iĥtilāmi wa'l Balal
179. Bāriqu'n Nūr fī Maqādīri Mā'a at-Ţuhūr
180. Barakātu's Samā'a fī Ĥukmi Isrāfi'l Mā'a
181. Irtifāá al-Ĥujub án Wujūhi Qirā'ati'l Junub
182. At-Ţayyib al-Wajīz fi'l Amtiáti'l Waraqi wa'l Ibrīz
183. Abarr al-Maqāl fī Istiĥsāni Qiblati'l Ijlāl
184. Al-Kashfu Shāfiyā Ĥukmi Fūnūjrāfiya (phonograph)
185. Al-Fiqhu't Tasjīlī fī Ájīni'n Nārjīlī
186. Al-Maqşadu'n Nāfiý fī Úşūbati's Sinf ar-Rābiý
187. Ţayyibu'l Imáān fī Táddudi'l Jihāti wa'l Abdān
188. Tajliyatu's Silm fī Masāyilin min Nişfi'l Ílm
189. Nuţq al-Hilāl bi-Arkhi Wilād al-Ĥabīb wa'l Wişāl
190. Jam-úl Qur'ān wa bima Ázzūhu li Úthmān
191. Iqāmatu'l Qiyāmah ála Ţāyini'l Qiyāmi li Nabiyyi't Tihāmah
192. Kashf e Ĥaqāyiq o Asrār e Daqāyiq
193. Maqāmiý al-Ĥadīd álā Khaddi'l Manţiq al-Jadīd
194. Al-Kalimatu'l Mulhamah fi'l Ĥikmati'l Muĥkamah li Wihā'yi'l Falsafati'l Mash'amah
195. Ĥusām al-Ĥaramayn álā Manĥari'l Kufri wa'l Mayn
196. Waşāyā Sharīf
197. Aĥkām e Sharīát

198. Írfān e Sharīát
199. Malfūzāt e Ālāĥazrat
200. Shamāyim al-Ánbar fi Adabi'n Nidā'a Amām al-Minbar
201. Fatāwā Karāmāt e Ghawsiyah
202. Az-Zulāl al-Anqā min Baĥri Sabqati'l Atqā
203. Ţard al-Afāýī án Ĥimā Hādi Rafá'r Rifāýī
204. Tanzīhu'l Makānatu'l Ĥaydariyyah án Wasmati Áhdi'l Jāhiliyyah
205. Ghāyatu't Taĥqīq fī Imāmati'l Áliyy wa's Şiddīq
206. Qawāriýu'l Qahhār ála'l Mujassamati'l Fujjār
207. Khālişu'l Iýtiqād
208. Inbā'a al-Muşţafā bi Ĥāli Sirrin wa Akhfā
209. Anwāru'l Intibāh fi Ĥilli Nidā'yi Yā RasūlAllāh
210. Sharĥ al-Maţālib fī Mabĥathi Abī Ţālib
211. Iýtiqād al-Aĥbāb fī Al-Jamīl wa'l Muşţafā wa'l Āli wa'l Aş'ĥāb
212. Umūr e Íshrīn [Dar Imtiyāz e Áqāyid e Sunniyyīn]
213. Rimāĥu'l Qahhār álā Kufri'l Kuffār
214. Munyatu'l Labīb Anna't Tashrīý Bi Yadi'l Ĥabīb
215. Munabbih al-Munyah Bi Wuşūl al-Ĥabīb ila'l Árshi wa'r Ru'yah
216. Şallāt as-Şafā'a fī Nūri'l Muşţafā
217. Qamru't Tamām fī Nafyi'z illi án Sayyidi'l Anām
218. Hadyu'l Ĥayrān fī Nafyi'l Fayy án Sayyidi'l Akwān
219. Al-Ijāzātu'l Matīnah li Úlamāyi Bakkah wa'l Madīnah
220. Aţāyib as-Sayyib álā Arđ at-Ţayyib
221. Sayf al-Muşţafā álā al-Adyān al-Iftarā
222. An-Nuktah álā Mirāyi Kalkatta
223. Charāgh e Uns
224. Qaşīdatān Rāyiyatān
225. Zikr-e-Aĥbāb O Duáā-e-Aĥbāb
226. Ihār al-Ĥaqq al-Jaliyy

227. Masāyil e Miýrāj
228. Fatāwā Āfrīqah (Ref: http://www.alahazrat.net)

Aap Ka Wisal 25/2/1921 Ko Azane Juma ke Dauran Hua. Sari Zindagi Deen ki Khidmat Aur Ishqe Mustafa ki Daulat Taqsim Karne Me Lage Rahe Magar Kuch Johlaa logon ki Wajah se Badnaam kiya ja rhaa hai Kash Ki Aala Hazrat AailhirRahmah ki Talimat ko Padh late to BadGumani jaise Azeem Gunah na Karte.

Allah Ta'alaa Ham sab ko Ala Hazrat ki Talimat Par Amal karne ki Taufeeq Aur Hasideen e Ala Hazrat ko Hidayat Ataa farmaye Ameeeen..........

Kuchh Sunni Muslaman Sahi ilm e deen na hone ki wajah se sahi Aqeede par hone ke bawajood sahi amal nahi karte aur khilaaf e shariat amal karte hain, Jis se Bad-mazhabon (Deobandi, Wahabi, Salfi, Ahle Khabis, Nadvi, Shia, Qadyani, Kharji etc) ko Yeh kehne ka Mauqa milta hai ki Sunni Log Shirk karte hain, Yeh Biddati hain, Sunnaton ka tarik hain Wagirah Wagairah.

Hamain un ko sahi baat narmi ke saath samajhani hain. Lekin un Nadaan Sunniyon ki wajah se koi Imame Ahle Sunnat Ala Hazrat Ash-Shah Imam Ahmad Raza Khan Qadri Alaihirrahman aur Maslake Aala Hazrat ko galat nahi keh sakta. Ab kuchh aisi baaten gaur se padhkar samajh len Jis me Imame Ahlesunnat Ahmad Raza Khan rehmatullahi alaihi ne Apni kitaabo me buri bid'aton ko Sakhti ke Sath radd kiya hai aur un se bachne ka hukm diya hai.

Lihaza Ham es Risale me Un tamam Ghair Shara'i Rasoomat aur Khurafaat Jin ki Nisbat Imam Ahlsunat Ash-Shah Imam Ahmad Khan Alaihirrahman ki Taraf ki Jaati hai Aap Hi ki Kutub se iski Mukhalfat Sabit Krenge Taki Aam Musalmanon par Sachchi Baat wajah ho jaye ki in Tamam Khuraaf aur BidAat ka Imam Ahmad Raza Alaihirrahman aur Unke Sachhe Maslak se koi Ta'alluq nhi.

Bid'at Kya Hai ???

Bid'at nayi baat ko kehte hain. Shar'yi istilah me bid'at us baat ko kaha jata hai. Jiski asal Quran o Sunnat me na

mile. Yaa isse Muraad kisi Aesi Cheez ka Ejaad karna hai ki isse Qabl na woh cheez Takhleeq ki gyi ho aur naa hi uska Zikr o Maritat ho Aur Iski Do (2) Qismen Hen:

Bidat e Hasana

Bid'at e Sayyi'a

1. Bid'at e Hasana (Jaiz, Mustahab Bulke Baaz Martaba Wajib) Wo Bid'at Hai Jo Kisi Sunnat Ke Mukhalif Na Ho. Jeise Ba Jama'at Tarawih Deeni Madaris Qayem Karna, Quran O Hadees aur Deni Kutub ka Chhapwana , Khaas Raato Me Shab e Bedari, Azaan Se Pehle Aur Jummah Me Salat o Salam, Chehlum o Barsi Wagairah.

2. Bid'at e Sayyi'a (Mazmuma w Qabeeha) Wo Bid'at He Jo Sunnat Ke Mukhalif Ho. Ye Makrooh o Haraam Hai.

Mas'ala ye he k Aala Hazrat par ilzamaat lagaye jate hain ki unho ne bid'at ko riwaj diya.

Bad Gumani Se Bachna

"Aye Imaan Walo !! Buhat Se Gumano Se Bacho Beshak Baaz Guman Gunaah Ho Jata Hai". (Surah Hujrat Ayat12 P26)

Mafhum e Hadees:

"(Bure) Gumaan Se Dur Raho Ke (Bura) Gumaan Sub Se Barh Kar Jhooti Baat He". (Bukhari 3/117 Hadis 6066)

Musalaman ka Khoon, Maal aur use Bad Gumani (Dosre Musalaman Par) Haram hai.

(Ref: Sha'abul Iman Hadis 6706, Jild 5 Page 297)

Hujjatul Islam Hazrat Allama Imam Muhmmad Ghazali Alaihir Rahmah Farmate hain: Musalman se Bad Ghumani Bhi Isi Tarah Haraam hai Jis tarah Zubaan se Buraai Karna Haram hai Lekin Bad Ghumani se Muraad yah hai ki Dil me kisi ke Baare me Buraa Yaqeen Kar liye jaye.

Bad Ghumani ki Pukhtaa hone ki Pahchan yeh hai ki Maznoon (Jis ki Bad Gumani ki Gyi) ke bare me Tumhari Qalbi Kaifiyet Tabdeel ho jay, Tumhain us se Nafrat Mahsoos hone lage to yeh Bad Gumani hai. Allah Ta'laa Farmata hai:

ان السمع والبصر والفواد کل اولئک کان عنہ مسئولا

Beshak Kaan aur Ankh aur Dil in sab se sawaal hona hai.

(Kanzul Iman Surah Bani Israil 36)

Is Ayat ke tahat Allama Muhammad Bin Ahmad Ansari Qur tabi "Tafseer Qurtabi" Me Likhte hain. Yani In se Har aek se Iske Istimaal ke Baare me Suwaal hoga Chunanche Dil se Puchha Jayegaa ki Iske Zariye kayaa sochaa gya aur Phir Kya Itiqaad rakhaa gya Jabki Kaan aur Ankh se Puchha jayegaa Tumhare Zariye Kya Dekha Aur Kyaa sunaa gya.

(Al Jami li Ihkam Quraan Jild 5/128)

ان السمع والبصر والفواد کل اولئک کان عنہ مسئولا

Shaikhul Islaam Allama Syed Madani Miyan Al Ashrafi Al-Jilani "Tafseer Ashrafi" me Farmate hain:

Besha Kaan aur Ankh aur Dil in sab ki Baaz purs hogi Yani un se Puchha Jayegaa ki Tum jis ke Kaan, Ankh aur Dil ho un se kyaa mamla kya thaa ya kaan se Suwaal ho gaa ki tum ne kya sunaa, aur kyu sunaa, Aankh se Puchhenge ki

Tum ne kya dekha, aur kyun dekha, dil se Puchha Jayegaa ki tum ne kyaa jaana aur kyu jaana.
Is se Zahir hota hai ki Allah Ta'alaa in sab ko sunne samjhne aur bolne ki Qudrat ataa farmayegaa. Phir in se Suwaal farmayegaa,
Al- Hasil ! Us cheez ki Gawaahi do jis ko tumhari Aakhon ne dekha ho aur tumhari Kaano ne sunaa ho aur tumhare dil ne yaad rakha ho. Lihaza Zan o Takhmeen ke Buniyaad Par Naa koi Faislaa karo Na hi Apne Gumaan se Kisi Par Buhtaan lagao. Isliye jo apne Gumaan ki Buniyad par Kisi par Buhtaan lagayegaa us par Azaab hogo.

(Tafseer e Ashrafi 5/265)

يومئذ تحدث اخبارها

Us din bata degi woh apni Khabren. (Surah Zilzal 99/4)
Allah Ta'alaa Zameen ko Goyai (Bolne ki Salahiyat) Ataa farmayegaa aur woh Khabar Bayaan karegi.

(Tafseer Ashrafi 10/336)

Huzoor ﷺ ke Zamaane Me
Firqah e Wahabiyah

SAWAAL: Khulafa e Rashideen ke Zamane me bhi Firqaa e Wahabiya tha???

JAWAAB: Haan Yahi woh firqah hai jise Abdullah Bin Abbas RadiAllahu Anhuma ne Ameerul Momineen Sher e Khuda Hazrat Ali كرم الله وجهه الكريم se fahmaish (Nasihat) ki ijazat

Chahi thi aur Ba hukm e Ameer Al Momineen (رضی اللہ عنہ) tashrif le gaye aur un se poochha: kya baat Ameer Al momineen (رضی اللہ عنہ) ki tum ko Na Pasand Aayi? Unhone ne kahaa waqia Saffain me Abu Moosa Ash'ari (رضی اللہ عنہ) KO Hakam (Insaf karne wala) banaya yah Shirk huwa ki Allah Ta'ala Farmata hai:

ان الحکم الا للہ

Hukm nahi magar Allah ke liye (Surah Yusuf)

Ibn e Abbas (رضی اللہ عنہما) ne farmaya: isi Quran me aek aayat yah bhi to hai:

فابعثوا حکما من اہلہ حکما من اہلھا

Zan o Shohar (Aurat aur Mard) me Khasoomat (Jhagda) ho aek Hakam us ki taraf se bhejo aek hakam iski taraf se.
(Surah Al Nisa)

Agar yah dono islaah chahenge to Allah in me meil (Milap) kar dega. Dekho wahi tariqaa e istidlaal (Daleel Pakadne ka Tariqa) jo wahabiya ka hota hai ki ilm o imdad wagiarahuma me zati (kisi ke diye bagair Hasil hone wali Cheez) o Ataai (Allah ki Ataa se Hasil Hone wali Cheez) ke Farq se Aankh band aur nafi ki Aayaton par Dawaa e Iman aue ithbaat (Iqrar) ki Aayaton se kufr. Es jawab ko sun kar un me se Panch hazaar Taayib (Yani Tauba karne wale) aur Panch Hazar ke sar par maut sawaar thi, woh apni shaitanat (Burai) par Qayim rahe. Ameer Al Momineen ne un ke Qatl ka Hukm Farmaya. Imam Hasan o Imam Hussain aur deegar Akabir (رضی اللہ تعالی عنہم) ko unke Qatl me ta'ammul huwa (Jijhak Mahsoos huwi) ki yah Qaum raat bhar

Tahajjud aur Din Raat Tilawat me basar karti hai ham kyunkar in par talwaar uthaayen magar Ameer Al Momineen (رضی اللہ عنہ) ko to Huzoor e Aalam ما کان ومایکون ﷺ (Yani Maazi aur Mustaqbil ka Haal janne wale) ne Khabar di thi ki Namaaz Rozaa wagairah Zahiri Aamaal ke Ba Shiddat Paband honge, in sab ke ba wa jood deen se aesaa nikal jayenge jaise Teer Nishane se Quraan Padhenge magar un ke Galoon se Neeche Nahi Utre gaa.

(Tirmizi Sharif Hadith 2195 Jild 4 Page 80)

Ameer al Momineen (رضی اللہ عنہ) ke Hukm se lashkar un ke qatl par majboor huwa, Aen Ma'arke me Khabar aayi ki woh Nahar ke us Paar gaye. Ameer Al Momineen (رضی اللہ عنہ)ne farmaya: Wallah in me se das us paar naa jaa payenge sab isi tataf Qatl honge. Jab sab Qatl ho chuke Ameer Al Momineen (رضی اللہ عنہ) ne logon ke dilo se unke Taqwe o Taharat o Tahajjud o Tilawat ka woh Khadshaa Dafaa (door) karne ke kiye farmaya: "Talaash karo, agar in me (ذوالثدیہ) (Yani Pistaan wala) Paya jaye to Tum ne Bad tareen Ahle Zameen ko Qatl kiya aur Agar na ho to tum bahtareen Ahle Zameen ko Qatl kiya". Talash kiya gya, Lashoon ke Nichee Niklaa Jiskaa Aek Hath Pistan e zan (Aurat ki Doodh) ke Mushabah tha.

Ameer Al Momineen (رضی اللہ عنہ) ne Takbaar kahi aur Hamd e Ilahi bajaa laye aur Lashkar ke Dil ka Shubaah es Ghaib ki Khabar Batane Wale aur Mutabiq Aane wale Zaail ho gya.

Kisi ne kaha: Hamd hai usy jis ne un ki Najasat se Zameen ko Paak kiya". Ameer Al Momineen (رضی اللہ عنہ) ne Farmaya ki Kya Samajhte ho ki yeh log Khatm ho gaye??? Hargiz nhi, in me se kuch Maa ke Pet me hain kuch Baap ke Peeth me me. Jab in se aek Giroh Halaak ho gaa dosraa sar Uthaa ye gaa. (Ref: Al Kasais Al Kubra Jild 2 Page 250)

حتی یخرج اخرھم مع الدجال

Yahaan tak ki in ka Pichhlaa Giroh Dajjal ke Sath Nikle gaa.

(Ref: Musnad Imam Ahmad Hidith: 19829 Jild 7 Page 189)

Wahabiyaa ki Alaamaten

Yahi woh Firqaa hai ki har zamane me naye rang se zahir hota rahaa aura b akheer waqt me wahabiya ke naam se paidaa huwa in ki jo jo alaamaten Hadison me irshad farmaai hain sab in me maujood hain.

تحقرون صلاتکم مع صلاتھم وصیامکم مع صیامھم واعمالکم مع اعمالھم

Tum unki Namaaz ke Aage Apni Namaaz ko Haqeer Jano ge aur Un ke Rozon ke Aage apne Rozon ko aur unke Aamal ke Aage apne aamal ko.

(Muatta Imam Malik Hadis 487 Jild 1 Page 190)

یقرءون القران لا تجاوز تراقیھم

Quran Padenge un ke Galon se Neeche Nhi Utre gaa

یقولون من قول خیر البریة

Ba zahir woh Baat kahen ge ki sab ki Baton se Achhi Maloom ho ya

من قول خير البرية

Baat Baat Par Hadis ka Naam lenge

(Tirmizi Sharif Kitab Al- Fitn Hadis 2195 Jild 4 Page 80)

Aur Haal Yeh hoga ki

يمرقون من الدين كما يمرق السهم من الرميه

Deen se Nikal Jayenge Jaise Teer Nishana se

سيماهم التحليق

Unki Alaamat yeh hai ki un me se Aksar Sir Mundhe

(Ref: Musnad Imam Ahmad Hadis 19804 Jild 7 Page 183)

مشمری الازر

Ghutni Azaaron wale.

Inke Peshwaa Ibn Abd Al Wahhab ko Sar mundhe me Yahan tak Gullu (Israr) tha ki Aurat us ke deen e Napaak me Dakhil hoti us ka sir Munda deta ki Yeh Zamana e Kufr ke Baal hain inhain Door karo. Yahan tak ki Aek Aurat ne kaha jo Mard Tumhare Deen me Aate hain un ki Dadhiyaan (Beard) Mund waa diya karo ki woh bhi to Zamana Kufr ke Baal hain, Us waqt se Baaz Aaya aur Ab wahabiya ko Dekhiye in me Aksar wahi Sir Mundaane aur Ghutne Payinche wale hain.

Gustakh e Rasool

Isi Silsile me Aap ne farmaya ki.....

Gazwa e Hunain me Huzoor Aqdas ﷺ ne Jo Ganayim (Ghanimat ki Jaama) Taqseem farmaye is par aek Wahabi ne kaha main is Taqseem me Adl (Insaf) nahi pataa kyuki

kisi ko Zyadah kisi ko Kam ataa farmaya. Is par Farooque Azam (رضی اللہ عنہ) ne arz kiya ki Ya Rasool Allah ﷺ Ijazat Dijiye ki Main is Munafiq ki Gardan Mar doon . Farmaya ki ise rahne do ki ise iski nasl se aese aesa log paida hoe wale hain (wahabiya ki taraf Isharah farmaya) us se farmaya: Afsos agar main tujh par adl naa karon to kaun adl karegaa, aur farmaye Allah raham farmaye mere bhai Musaa Alahissalam par ki is se zaaid (zyada) izaa diye gye.

(Sahih Muslim Kitab Al Zakat Hadis 1062-1063 Pg 531)

Namazi Ka Qatl

Aek Roz Bargah Risalat ﷺ me Sahaba e Karam hazir huwe aek Shaks hazir aaya aur kinar e Majlis Aqdas par Khade ho kar Masjid me chala gyaa? Irshaad farmaya ki kuan hai ki ise Qatl kare. Yaar e Ghar Khalifa e Akbar Syeduna Siddique Akbar uthe aur Jakar dekha woh Nihayat Khusoo o Khuzoo se Namaz Padh rhaa hai. Siddiqu e Akbar ka Hath na Uthaa ki Aese Namazi ko Aen Namaaz ki Halat me Qatl Karen. Wapas Hazir huwe aur Sab Majraa Arz kiya. Irshaad farmaya ki kaun hai ki ise qatl kare? Hazrat Farooque Azam uthe aur unhain bhi wahi waqiya pesh aaya. Huzoor ﷺ ne Phir Irshad farmaye: kaun hai ki ise Qatl kare? Maulaa Ali Uthe aur Arz kiya ki Yaa Rasool Allah main. Farmaya haan tum, agar tumhain mile magar tum usy naa paaoge, Yahi huwaa Maulaa Ali jab tak jayen woh Namaz

padh kar chal ta huwaa. Irshad farmaya: agar tum usy Qatl kar dete to ummat par se Badaa fitnaa uth jata".

(Musnad Imam Ahmad Bin Hambal)

(Musnad Abu Saeed Hadis 11118 jild 4 page 33)

Yeh tha Wahabiya ka Baap jiski Zahiri o Ma'nwi Nasl Aaj duniya ko Gandaa kar rhi hai usne Majlis e Aqdas ke Kinare par Khade ho kar Aek Nigaah sab par ki aur dil me Yeh kahta huwaa chalaa gyaa tha ki mujh jaisaa in me aek bhi nahi, yeh Garoor tha us Khabis ko Apni Namaz o Taqaddus (Parhezgaari) par aur naa jaana ki Namaaz ho ya koi Amal e Salih woh sab Sarkar ki Ghulami o bandage ki Far'aa hai jab tak Ghulaami na ho le koi bandage Kaam nahi de sakti Yani Huzoor ﷺ jaan e Aalam ki Ghulaami Misl' Jad' hai aur Amaal e Salihaa Misl' Shakh' aur pur Zahir ki Shakh bagair Jad ke Mahaz Batil o Bekar.

(Malfoozat e Ala Hazrat Page No. 119-123)

Bargaahe Risalat me Sab se Pahle Gustakhi ka Irtikaab karne wale Kharji/Wahabi aur intihaa Pasandon ke ke Sardar Zu Al-Khawesrah Tamimi ke Bare me Ahaadith me Byan huwa hai ki Kasrat Riyazat o Ibaadat ke Asaar (Nishan) uske Chehre se Numaya the aur uski Bahut Ghani Dadhi (Beard) thi.

(Sahih Bukhari 4/1581- Raqam 4094)

Huzoor Sallallahu Alaihi wa Sallam ne in Dahshat Gard Khawarij ke Aek Giroh ki Alamat Yeh Bhi Farmai hai ki Yeh log Kam Umr (Age) honge aur Dahshat Gardi ke liye Dimaghi

Taur par Naa Pukhtaa (Braine Washed) kam Urm Ladko ko Istimaal kiya jayegaa.

(Sahih Bikhari, Shahih Muslim, Musnad Imam Ahmad)

Zahiri Deen Daari se Dhokaa na Khayen

Yeh log Tilawate Quran aur Namaz Roze ke Shakt Paband hai in ki Guftagoo me Duniya ki Be Sabati, Zuhd o Taqwaa ki Targheeb w Tahrees, اسرباالمعروف و نهى عن المنكر ka Bahut Zyadah Ihtimam aur amarat aur Uhdaa Qabool karne se Uzr o Gurez aese Umoor hain ki in umoor ka Paya Jana kisi bhi Shaks ko Zahiran Deen daar aur muttaqi Samajh ne ke liye kafi hota hai. Jaisa ki Imam Ibn Ma'zaa aur Ahmad Bin Hanbal Hazrat Abu Salma Se Riwayat karte hain. Hazrat Abu Salma Bayaan karte hain ki......

قلت لا بی سعید الخدری : هل سمعت رسول الله یذکر فی الحروریة شیئا؟

فقال : سمعته یذکر قوما یتعبدون (وفی روایة احمد : یتعمقون فی الدین) یحقر احدکم

صلاته مع صلاتهم وصومه مع صومهم۔ ★صحیح البخاری والمسلم★

Main ne Hazrat Abu Saeed Al Khudri se Daryaft kiya: Aap ne Rasool se Hurooriya (Khawarij / Wahabiya) ke Mutaalliq koi Hadis Suni hai? Unhone Farmaya: haan Aap ne aek Giroh ka Zikr farmaya jo Khoob Ibadat karegaa .Imam Ahamd ki Aek Riwayat me hai ki woh deen me Intihaai Pukhtaa Nazar Aayenge) Yahan tak ki Tum Apni Namazon aur Rozon ko un ki Namazon aur Rozo ke Muqabila me Kamtar Samjhoge".

Yahi Sabab hai ki Khud Kayi Sahaba e Karam Ko unke Mamle me Shubaa (Hichkichahat) hota tha. Hazrat Abdullah Bin Abbas Jaise Shaks kahate hain ki.....

Aese Zahid o Aabid log main ne kabhi nahi dekhe.

Aala hazarat Imam e Ahle Sunnat Imam Ahmad Raza Khan Alaihur Rahmah Farmate hai.

Suna Jangal Raat Andheri Chhai Badli Kaali hai
Sone walo! Jagte Rahiyo Choron ki Rakhwali hai
Yeh Jo tujh ko Bulata hai yeh Thag hai Maar Hi rakhegaa
Haaye Musaafir Dam me naa Aana Mat Kaise matwaali hai
Shahad Dikha ye Zahar Pila ye Qatil, Dayin, Shohar Kush
Is Murdaar pe Kiyaa Lalchaana Duniyaa dekhi Bhaali hai
Suna Jangal Raat Andheri Chhai Badli Kaali hai
Sone walo! Jagte Rahiyo Choron ki Rakhwali hai

ينطلقون الى آيات نزلت فى الكفار فيجعلوها على الموسين (من قول ابن عمر)

Woh Kuffar ke Haq me Nazil hone wai Aayat ka itlaaq (Thhopna) Musalmanon par Karenge. Is tarah woh dosre Musalmanon ko Gumrah Kafir Mushrif aur Bid'ati Qaraar denge taki unka Najaaiz Qatl Kar Saken

(Ref: Sahih Bukhari 6/2539)

ويقتلون اهل الاسلام ويدعون اهل الاوثان

Woh Musalmanon ko Qatl Karenge Aur But Paraston ki Chhod Denge.

(Sahih Bukhari 6/20702 Raqam 6695)

يقولون من خير قول البرية

Woh Bazahir Badi Achhi Baaten Karenge

(Bukhari Sharif 6/ 2539 Raqam 6531)

Yani Deeni Naare (Slogans) Buland Karenge aur Islami Mutalbaah karenge.

يقولون من احسن الناس قولا

Unke Naare (slogans) aur Zahiri Baaten dosre Logon se Acchi hongi aur Mutassir karne wali hogi.

(Al Tibrani 6/186 Raqam 6142)

يسيئون الفعل

Magar woh kirdaar ke lihaz se Bade Zalim, Khunkhar aur ghinone log honge.

(Abu Dauod 4/243 Raqam 4765)

هم شر الخلق والخليقة

Woh tamam Makhlooq se Badtareen log honge

(Sahih Muslim : 2/750 Raqam 1067)

انهم كلاب النار

Yeh Jahannam ke Kutte honge

(Tirmizi Sharif 5/226 Raqam 3000)

Yeh tamam Pashangoiyan jo Pesh ki gayin hain kis Jaamat me Payi jati hai ? Kya Aaj Pure Duniya me Naam Nihad Musliman Be Qasoor Logon ko Bumb aur Bandooq se Udaa dete hain kya yahi Islam hai ? Hargiz nhi, yeh log Muslimon me se nhi Khawarijiyon me se hain Jaise ki Aap ne inki Nisaniyan Jaan li Jo Hadis se Sabit hai. Yeh Khabees Firqaa Duniya ke Tamam Mumalik me Sargarm hain. Mission Sab ka Aek hai Aur Naam Alag Alag hain isliye Farmane

Rasool ko Madde Nazar Rakhte huwe ise Khawarij hi Kaha Jaye to Zyadah Bahter hai.

Tujhe Apne Husn kaa Ihsaaas nahi Khaarjiyo
Aayina Sanme Rakh don to Paseena Aaja ye

Baat Baat Par Shirk Aur Bad'ati ka Fatwaa lagaane walo Juhlaa logon ki to Pol khul hi gyi ab Aayiye Sufi Sunni ke Tajadar Aala Hazrat Imam Ahle Sunnat Maulana Shah Imam Ahmad Raza Khan Alaihir Rahah Ki Talimaat Se Kuch seekhen, Samajhe, Amal Kren Aur Dosron ko Bhi Batayen.

Aala Hazrat Aur Radde Bid'aat

Allah miyan kahna Jaiz nahi hai

Zabaan e Urdu me lafz miyan ke teen maani (meaning) hain, in me se do aese hain jin se shaan e ulohiyat paak o munazzah hai aur

Aur aek ka sidq ho sakta hai to jab lafz khabees manoon me aur aek achhe maani (Meanig) me mushtarak thhahraa aur shara'a me warid nhi to zaate baari pr is kaa itlaaq mammon hoga. Is ke aek maani maulaa Allah ta'aalaa beshak maulaa hai dosre maani shauhar, teesraa maanaa zina ka dalal ko zani aur zaniya me mutawassit ho

(Al malfooz 1/174)

Swaal: Wahdatul Wajood kise kahte hain?

Jawab: Wajood aek aur Maujood aek hai Baqi Sab is ke Zille (Aks) hain. (Al Malfooz 1/172)

Aala Hazrat Aur Radde Bid'aat

Mazaar Sharif Ko Bousa Dena Aur Tawaf Karna

"Mazar Ka Tawaf Baneyat Tazem Najaiz Hai, Tawaf Sirf Kaabe Ke Lye Makhsus He, Bousa Dene Se Bachna Chahiye, Ulma Ka Is Masle Mein Ikhtalaf He, Aastana Bousi Aur Aankho Se Lagana Jaiz He". (Fatawa Razawiya 4/08)

Jab Ke Paish e Nazar Jaliyaan Hon: "Khabardar Jaali Sharif (Huzoorﷺ Ke Mazaar) Ko Bosa Dene Ya Hath Lagane Se Bacho Ke Ye Khilaf e Adab He Bulkey 4 Hath Faasley Se Zyada Qarib Na Jao, Ye Un Ki Rehmat Kya Kam He Ke Apne Huzur Bulwaiya" (Fatawa Razawiya 10/765)

"Roza e Anwar Ka Na Tawaf Karo Na Sajda, Na Itna Jhuko Ke Ruku Ke Barabar Ho, Huzur Ki Tazeem Unki Ita'at Me He". (Fatawa Razawiya 10/769)

Aala Hazrat Aur Radde Bid'aat

Sachhhe Majzoob ki Pahchaan

Sachhhe Majzoob ki Pahchaan yah ki Shariat e Mutaahira ka kabhi muqabila naa karegaa.

(Al malfooz 2/278)

Aala Hazrat Aur Radde Bid'aat

Taaqon me Shaheed Mard

Kuch log kahte hain ki Fahan Darakht (Tree) me Shaheed mard rahte hain aur us darakht aur Taaq pr jakar

har jumerat ko chawal, Sheerni wagairah Fatihar Dilate hain, Haar (Maala) Lagate hain Lubaan Sulgaate hain aur Muraden Mangete hain???

Aala Hazat Imam e Ahle Sunnat Maulana Imam Ahmad Raza Khan Alaihir Rahman Farmate hain ki Yeh Sab Wahiyat, Khurafaat aur Jahilana Himaqat aur Batalat hain inka izaala Lazim. (Ahkam e Shariat 1/13)

Aala Hazrat Aur Radde Bid'aat

Auliya Allah ko RadiAllahu Anhu kahna

"SAHABA Ke Name Ke Sath RadiyALLAHu anhu Aur Baad Wale ULAMA Ke Sath Rehmatullah Alaihi Kehna Ya Likhna Mustahab He Aur Iska Ulat Bhi Jaiz He, Bahijjatul Israr Wa Jumla Tasanif Me Raaij He."

(Durr e Mukhtar Sharah Tanwirul Absar 2/350)

(Fatawa Razawiya 23/390)

Aala Hazrat Aur Radde Bid'aat

Qabar Ya Qabr ki taraf Namaz Parhna,

"Qabar Par Namaz Parhna, Qabar Ki Taraf Namaz, Musalman Ki Qabar Par Paun Rakhna, Qabron Par Masjid Banana Sab Haraam. Agar Masjid Me Koi Qabar Ajaye To Charo Taraf Thori Diwar Qaim Kar Ke Us Par Chatt Bana Len, Ab Deewar Ki Taraf Bi Jaiz He. (Irfan e Shariat V2)

Mazaraat Par Hazri Ka Tariqa

Mazaraat e Sharifa Par Hazir hone me Paayinti Qadmoon ki Taraf Se Jaye Aur Kam Az Kam Chaar Hath ke Fasle pr Mawajih me Khada ho aur Mutawassit (Halki Kalki) Ba- Awaz Baa-Adab Salaam Arz kare. Assalamu Alaikum Yaa Syedi wa Rahmatullahi W Barkatuh, Phir Durood e Ghusiya Teen Baar, Alhamd Sharif Aek Baar, Ayatal Kursi Aek Baar, Surah Ikhlas Saat Baar aur Phir Durood Ghausiya Sath Baar aur Waqt Fursat de to Surah Yaseen Aur Surah Mulk bhi Padh kar Allah Ta'aala se Duaa kare ki Ilahi es Qara'at par Muhe itna Swaab de jo tere Karam ke Qabil hai, naa Itna jo mere Qabil hai au rise meri taraf se is banda e Maqbool ki Naz'r... Phir Apna jo Matlab Jaiz Sharai ho, Us ke liye Duaaa kare Aur Sahibe Mazar ki Rooh ko Allah Ta'alaa ki Bargaah me Apnaa Waseelaa Qarar de, Phir isi tarah Salaam kar ke Waapas Aaye, Mazaar ko naa Hath Lagaaye Na Bosaa de (Adab Isi Me hai) aur Tawwaf bil Ittifaq Naa Jayez hai Aur Sajda Haraam.

(Fatawa Razaviya 09/522)

Aala Hazrat Aur Radde Bid'aat

Mazaarat Par Chaadar Charhana

"Mazaar Sharif Par Jab Chaadar Maojud Ho, Kharab Naa Hui Ho Badalne Ki Haajat Nahi To Chaadar Charhana Fuzool Hai, Bulkey Jo Daam es Me Sarf (Karch) Karen,

ALLAH Ke Wali Ko Esaal e Sawab Karne K Liye Kisi Mohtaj Ko Den". (Ahkaam e Shariyat 1/42)

Aala Hazrat Aur Radde Bid'aat

Auraton Ka Mazaron Par Jana

Jis waqt Aurat (Mazar par jaane ke liye) ghar se irada karti hai la'anat shuru ho jaati hai aur jab tak wapis aati hai, mala'ika la'anat karte rehte hain. Siwaye Roza e Rasool ke kisi mazaar par jaane ki ijazat nahi, Ke wo Zarya e Magfirat hai. (Malfuzat, Page 240)

Aala Hazrat Aur Radde Bid'aat

Urs Ka Din Muqarrar Karne Me Maslihat

"Auliya Ki Arwah e Tayyiba Ko Unke Wisal Ke Din Quboor e Karima Ki Taraf Tawajju Zyada Hoti He, Chuna Chey Wo Waqt Jo Khaas Wisaal Ka He, Akhaz e Barakat Ke Liye Zyada Munasib Hota Hai". (Malfuzat Sharif Page 383)

Aala Hazrat Aur Radde Bid'aat

Urs Me Aatish Baazi aur Niaz Ka Khana Lutana

"Aatish Baazi Israaf Hai Aur Israaf Haraam He, Khane Ka Aise Lutana Be Adabi Aur Be Adabi Mehrumi He, Maal Ka Israf He. Roshni Agar Masaliha e Shariya Se Khali Ho To Wo Bi Israaf He". (Fatawa Razawiya 24/112)

"Randiyo Ka Naach Be Shak Haraam Hai, Urson Me Be Qaid Jaahilo Ne Ye Maasiyat Phelayi He"

(Fatawa Razawiya 29/92)

"Agar Wajd Saadiq (Sacha) Aur Haal Gaaib Aur Aqal Mastoor Aur Is Aalam Se Door He To Is Par To Qalam Hi Jaari Nhe, Agar Ba Takalluf Krta He To Haraam, Riya Ke Lye He To Jahannam Ka Mustahiq Aur Saadiqeen Ke Sath Tashbih Ki Niyyat He To Hasan He"

(Al-Malfuzat Page 231)

Aala Hazrat Aur Radde Bid'aat

Sajda ALLAH K Siwa Kisi K Liye Nahi

Gairullah Ko Sajda e Ibadat Shirk Aur Tazimi Haraam".

(Azzubdatu zZakiyya... Page 5)

"Qabro Ki Taraf Shama Lejana Bid'at Or Maal Ka Ziyaa Hai" Aage Kuch Soorton Me Jaiz Likha.

(AlBareequl Manaar... Page 9)

"Farzi Mazaar Banana Aur Uske Sath Asal Ka Sa Muamla Karna Na Jaaiz Aur Bid'at He".

(Fatawa Razawiya 9/425)

Masjid ke Naam se Chanda Usool kar ke khana Jana wala Jahannam ke Mustahiq hai aur Aek Masjid ka Lota (Bartan) dosre Masjid me le jane ki mumaniyat hai Muslamano ko Dono (Masjid) ko banana aur Abad kar na farz hai.

(Al Malfooz 1/117)

Aala Hazrat Aur Radde Bid'aat

Qabrustan me joota pahan kar jaanaa

Hadis Sharif No. 01: Talwaar ki dhaar par paauon rakhnaa mujhe is se aasan hai ki muslamano ke qabr par paauon rakhon.

(Kanz Al Umaal Jild 15 Page 276 Hadis 42563)

Hadis Sharif No. 02: Agar main angare par paauon rakhon yahan tak ki woh joote ka talaa mod (Pighlakar) kar mere talwe tak pahuch jaye to yah mujhe is se zyadah pasand hai ki kisi musalman ki qabr par paauon rakhon.

(Ibn e Majjah 1567 jil 2 page 250)

(Al malfooz 2/268)

Apne murdon ko buzugron ke paas dafn karo ki in ki barkat ke sabab un azaab nhi kiya jata hai

هم القوم لا یشقی بهم جلیسهم

Woh woh log hain ki in kaa ham nasheen bhi bad baakht nahi hota

ادفنوا موتا وسط قوم صالحین

Apne murdoon ko nekiyon ke darmiyan dafn karo

(Kanz Al umaal Hadis 42364 jild 15 Page 254)

(Al malfooz 2/270)

Marne ke baad Masnooi Daat nikal lena chahiye agar koi takleef na ho aur is ke toote huwe dant (Teeth) kafan me rakh diye jayen.

(Al Malfooz 3/358)

Masjid me Sawaal karna

Sawal: Masjid ke ander Suwal karna apne ya ghair ke waste aur sail (Sawaal: karne wale) ko dea is key a ghair ke waste jaiz ai ya nahi ?

Jawab: Yah jo masjid me ghul (shaor) machete hain, namaziyon ki namaz me khalal dalte hain logon kigardanen phalangte huwe safon me phirte hain mutlaqan haram hai apne liye mange khwah dosron ke liye Hasdis me hai

جنبوا مساجدکم صفیاکم ومجانینکم ورفع اصواتکم

"Masjidon ki bachhon aur pagalon aur buland awaazon se bachao.

رواہ ابن ماجہ واثلۃ بن الاسقع وعبدالرزاق عن معاذ بن جبل رضی اللہ تعالی عنہما

Jis ne juma ke din logon ki garden phalangen un se jahannam tak pahunchne ka apne liye pul banaya

من تخطی رقاب الناس یوم الجمعۃ اتخذ جسرا الی جھنم

رواہ احمد الترمذی وابن ماجہ عن معاذ بن انس رضی اللہ عنہ

Jo kisi ki masjid me apni gumi huwi cheez daryaft karte sune us se kahe allah tujhe woh cheez naa milaaye masjiden isliye naa banen

Jab itni baat manaa hai to bheek mangni khusoosan aksar bila zaroorat bataure peshaa khud hi haram hai

Aala Hazrat Aur Radde Bid'aat

Firqaa e Wahabia/ Ghair Muqallid

Sawaal: Ghair Muqallid jo Apne Aap ko Ahle Hadis kahte hain Hindustan me kab zahir huwe ?

Jawaab: Un ke paida huwe abhi so baras nhi guzre 1233 hijzri me aek shakhs ismail* ne yeh nayaa mazhab nikala aur Hindustan ko daar Al Harb bata kar jihaad ka jhandaa qayim kya.

*Yeh aek naya firqaah hai jo 1209 Hizri me Paida huwaa is mazhab kaa bani Muhammad bin Abd Wahab tha jis ne tamam arab khosusan Haramain Sharifen me Bahut Shadeed fitne failaye, Ulaama ko Qtl kiya, Sahaba karaam o Aaimaa e Ulamaa Shuhdaa ki Qabr khod daalen, Razaa e Anwar ke Naam Sanam Akbar rakhaa tha yani " Badi But (Big Idol) aur tarah tarah ki Zulm kiye jaisa ki Sahih Hadis me Huzoor Sallallahu Alaihi W sallam ne khabar di thi ki Najd me (Now Riyadh) se fitne uthenge aur shaitan ki giroh nikle gaa woh giroh barah se baras baad yeh zahir huwaa, Allama Ibn Abedeen Shami Alaihir Rahmaah ne usy Kharji batayaa hai, us Abd Al Wahhab ke Bate ne aek kitab likhi jis ka naam Tauheed rakhaa, iska tarjumaa Hindustan me ismail dehlawi ne kiya jis ka naam "Taqwiyatul Iman"

rakhaa aur Hindustan me isi ne wahabiyat phailai. In wahabiya aek bahut bada aqeedah yah hai ki jo in ke mazhab par naa ho woh kafir, Mushrik hai yahi wajah hai ki baat baat par Mahaz bila wajah musalman pr Hukm e Shirk o Kuft lagaaya karte hain aur tamam duniya ko mushrik batate hain. (Izharul Haqueqil Jalee Page 07)

Zyadah Jaan ne ke liye in kitabon ka Mutala Zarur kren:

1. Humphrey ke aitrafat
2. Tarikh e Najd o Hijaz
3. Jaa al haque wa Zahaqal Batil Etc

Sawaal: is se pahle Sunniyon me Hindustan ke Tamam Musalma Kis Mazhab par the aur Salateen kis Mazhab par the???

Jawaab: Tamam Musalman, Ri'aaya o Salaateen Sab Muqallid Sunni Hanafi the. Isi liye Government Hanafi Mazhab ko is mulk ke sunni musalmano ka mazhab maan kar isi mazhab ki kitaben "Hidaya, Qazi Khan, Durr e Mukhtaar wagairah Eglish me translate karaayin aur inheen kitabon me muqaddamaat faisal hote hain. Ghair Muqallid ki Koi kitab naa translate huwi aur naa is par faislaa huwaa.

(Izharul Haqueqil Jalee Page 09)

Swaal: Rasool Allah Sallahu ALaihi wa sallam aur sahaba e karaam ke zamane Me aam muslamano ka mazhab Hanafi, Shafa'I, Maaliki, Hanbali tha ya nahi ?

Jawaab: in charo mazhab kaa ma'aakhuz wahi mazhab hai jo zamaana e Risalat aur sahabaa me the agarche koi istalaahi naam baad ko haahis (Nikalna) huwaa howa ho jaise Aqaid me 1. Ash'ari 2. Matareedi

1. Hazrat Imam Abu Al Hasan Asha'ri RadiAllahu Anh k peerwi karne walo ko asha'ari kahte hain.
2. Imamul Hudaa Hazrat Abu Mansoor Matreedi ke maan ne walo ko maatareediya kaha jata hai Ahnaaf Aqaaide Fara'eiya me unhain ke Muqallid hain.

Aur Gair Muqallid ap ne aap ko Ahle Hadis kahte hain aur Dawaa karte hain ki yahi Mazhab Sahabaa ke Zamaane me tha. Halanki koi mazhab apne naam se pukaraa na jata tha.

(Izharul Haqueqil Jalee Page 46)

Aala Hazrat Aur Radde Bid'aat

Hurmat e Mazaamir

Mazaamir Yani Aalat e Lahw o La'ab Bila Shuba Haraam Hen Jin Ki Hurmat Auliya Aur Ulama Key Kalimaat Me Wazeh He. Unkey Sunn'ney Sunaaney Ke Gunah Hone Me Shak Nahi. Aur Saadaat e Chisht Ki Taraf Unki Nisbat Iftera Hai. (Fatawa Razawiya 10/54)

"Nashaa Haram Hai, Nasha Ki Cheezen Peena Jis Se Nashe Baazo Ki Munasibat Ho Ye Bi Gunah Hai."

(Ahkam e Shariat Part2)

Aala Hazrat Aur Radde Bid'aat

Tasweer Ki Hurmat

"Jandaar Ki Taswiren Banana Khawa Hath Se Ho Ya Aksi Haraam He Aur Ma'abudaan e Kuffaar Ki Taswiren Banana Sakht Haraam He, In Sab Logo Ko Imam Banana Gunah He Aur Inke Peeche Namaz Makruh e Tehrimi Qarib ul Haraam He". (Fatawa Razawiya 3/190)

Musalmaan ko gaali dene wale aur buraa kahne wala fasiq hai. (Bukhari Sharif Jild 1 Page 30 Hadis 84)

(Ref: Izharul Haqueqil Jalee Page 25)

Aala Hazrat Aur Radde Bid'aat

Taaziya Dari Karna

Alam, Taziyah, Sawari, Mehandi Jaise Tareeqe Jaari Karna Bidat Se Islaam Ki Shaan Bhadti Nahin Hai. Taziya Ko Hajat Ko Poora Karne Wala Manana Jahalat Hai Iss Ki Mannat Bewakoofi Hai Aur Na Karne Me Nuksaan Janna Vaham Hai. Musalmaan Ko Aisi Harkat Se Bachna Chahiye. (Risala Moharram Va Tajiyadari Page 59)

Taziya Aataa Dekh Kar Nazaren pherlen, Uski Taraf Dekhna Hi Nahi Chahiye.

(Irfan-e-Shariat Part 1 Pg 15)

Kuch Utaara Baaki Toda Aur Dafan Kar Diye, Yah Har Saal Maal Ki Barbaad Karne Ke Jurm Me Do Gunaah Judaa gaana Hai, Taziadari Iss Galat Tareeqe Ka Naam Hai, Bilkul Bidat Wa Najayez Wa Haram Hai". (Kitab Tajiyadari Page 4)

Taaziye Par Chadha Khana Na Khana Chahiye, Agar Niyaz Dekar Chadhaayen, Ya Chadhaakar Niyaz Den Toh Bhi Uske Khane Se Parhez Karen".

(Kitab Tajiyadari Page 11)

Sawal: Taziya Banana Aur Us Par Nazar Wa Niyaz Karna, Zaruraten Poori Hone Ki Ummeed Me Mannate Latkana Aur Acchi Bidaton Ki Niyat Se Use Bhalai Janna Kaisa Gunah Hai?

Jawab: Ye Saare Kaam Jis Tarah Logon Me Aaj Ke Zamane Me Mashhoor Hain, Bidaten Aur Haram Wa Najayez Hain. (Irfan-e-Shariat Page 15 16)

Isi Tarah Muharram Ki Dusri Bidat Marsiya Padhne Ke Baare Me "Irfan-e-Shariat" Ke Pahle Part Page No. 15, 16 Par Ek Sawal Wa Jawab Yah Hai ki...

Sawaal: Muharram Shareef Me Marsiya Padhne Me Shirkat Jayez Hai Ya Nahi??

Jawaab: Najayez Hai, We Gunahon Se Bhare Hote Hain. "Muharram Me Siyaah Ya Sabz (Black or Green) Kapde Gham Ki Nishani Hai Aur Gham Haraam Hai"

(Ahkam Shariat Page 171)

Sawaal: Kuch Ahle Sunnat Wal Jamat Muharram Ke Dinon Me Na Toh Din Bhar Roti Pakaate Hain Na Jhaadu Dete Hain, Kahte Hain Dafan Karne Ke Baad Pakaayi Jayegi.

2. Inn 10 Dinon Me Kapde Nahi Utaarte.
3. Maahe Muharram Me Koi Shaadi-Biyah Nahi Karte.

Jawaab: "Teeno Baatein Gham Hain, Aur Gham Haraam Hai". (Ahkam Shariat Part 1 Page 171)

Sawaal: Muharram Me Taziya Dari Karna Seena Pitna Kaisa Hai?

Jawaab: Taziya Dari Wa Seena Kubi Haraam. Wallahu Taala Ilma. (Fatawa Ridwiya J 24 P 141)

Kisi ne agar 'Taaziye' par Mannat maani to ye Nazar baatil aur najaiz hai. (Fatawa Razawiya, 24/501)

Aala Hazrat Aur Radde Bid'aat

Taaziya Aur Tamaasha

"Na Jaiz Baat Ka Tamasha Dekhna Bi Na Jaiz He Jis Tarah Bandar Nachana.... (Malfuzat Page 286)

"Buth Ka Charhawa (Parsaad) Gair e Khuda Ki Ibadat He Iska Khana Musalmano Ke Lye Haraam Aur Taaziye Ka Charhawa Bi Na Khaye. Agar Chey Taaziya Daari Bi Haraam He Magar Musalman Ke Nazdik Donu Barabar Nahi".

(Fatawa Razawiya 21/246)

Sawaal: Shia Ki Sabeel Se Paani Peena Aur Chanda Dena Kesa Hai?

Jawaab: "Ye Sabeel Shia Ke Majmae Ke Lye He Jo Tabarra O La'nat Ka Majma He. Ye Na Jaaiz O Gunah He Aur Unhe Chanda Dena Gunah He. Aur Un Me Shamil Hone Walon Ka Hashr Unke Sath Hoga." (Fatawa Razawiya 21/246)

Aala Hazrat Aur Radde Bid'aat

Shion Ki Majalis Me Jana

Rawafiz (Shion) Ki Majalis Me Jana Aur Marsiya Sun'na Haram He. Unki Niyaz Najasat He. Aur Unki Majalis Me Haazri Sakht Mal'oon He. Aur Us Me Shirkat Mojib e La'nat He. Muharram Me Siyah (Black) Kaprey Sogg Hen Aur Sogg Haraam He. (Fatawa Razawiya 23/756)

Aala Hazrat Aur Radde Bid'aat

Wafaat ke Mauqe Par

"Wafaat Ke Moqey Par Shaadi Ke Se Takalluf Karna, Umda Farsh Bichana Ye Baatein Be Jaa Hen Aur Ye Aqida Bhi Galat K Sawab Teesrey Din Puhanchta He Ya Ek Din Zyada Ya Kam Puhnchey Ga Na Khas Chaney Bantna Zaruri He" (AlHujjatul Fatiha LitTayyibit Ta'ayyun... P14)

" Ye Cheezen (Soyem ka Khana) Ghani Na Le, Faqeer Ley. Jo Iske Na Milney Se Naraz Ho Uska Qalb Siyah Hota Hai. Ye Hukum Aam Fatiha Ka He, Niyaz e Auliya Tabarruk He,

Wo Sab Le Sakte Hen. Behtar Hai Ki Chehlam, Barsi Ka Khana Bhi Ghani Na Khaye". (Fatawa Razawiya 4)

"Mayyat Par Phoolon Ki Chaadar Daalne Me Shar'an Harj Nahi Bulke Niyyat e Hasan Se Hasan He Jese Quboor Par Phool Daalna Ke Jab Tak Wo Tarr Rahen Ge Tasbih Karen Ge Is Se Mayyit Ka Dil Behalta He Aur Rehmat Utarti He. Fatawa Alamgiri Me Hai:

Qabro Par Phoolo Ka Rakhna Acha He".

(Fatawa Hindiya 5/351)

Deegar Hawala Jaat:

1. Fatawa Imam Qazi Khan
2. Imdadul Miftah
3. Raddul Mukhtar 1/606
4. Fatawa Razawiya 9/105

Aala Hazrat Aur Radde Bid'aat

Gyarween Ka In'eqaad

"Mehbuban e Khuda Ki Yaadgari Ke Lye Beshak Din Muqarrar Karna Jaiz He Huzur Har Saal Ke Ikhtimam Par Shuhada e Uhad Ki Qabro Par Tashrif Le Jaatey

(Ibn e Jareer)

Mashaikh Ke Urs Manana Is Hadis Se Sabit Hai.

(Ham'aat 11 By Shah Abdul Aziz)"

"Oonchi Qabar Banana Khilaf e Sunnat Hai.

(Raddul Mukhtar 3/168)

Haan Mashaikh Ki Qabro Par Imaarat Banana Jaiz Taa Ki Logg Ziyarat Karen Sarkar Sallallahu Alaihi wa Sallam Aur Sahaba Ke Mazaar Pr Agle Zamane Me Qubbey Tameer Kye Gaye. (Kashf ul Getaa Page 55)
(Fatawa Razawiya 9/418)

Aala Hazrat Aur Radde Bid'aat

Waqt Dafan Azan Kahna

"Azaan Dene Se Shetan Roha Tak (Madina Se Taqriban 36 Mile Door) Bhaagta Hai. (Muslim Hadis. 388 Page. 204)

Lihaza Qabr Par Ya Waqt e Tadfin Azaan Keh Saktey Hen Aur Is Se Mayyat Ka Dil Bhi Behalta He Aur Bi Buhat Se Fawaid Hen". (Malfuzat Page 526)
(Fatawa Razawiya 23/374)

Aala Hazrat Aur Radde Bid'aat

Eisaal e Swaab

"Fatiha, Esaal e Sawab Ka Name He Aur Momin Ke Amal e Naik Ka Ek Sawab Uski Niyyat Karte Hi Haasil Ho Jaata He Aur Amal Karne Par Das Gunaa Milta He, Khaana Saamne Na Ho To Sawab Na Puhnche Ga, Ye Gumaan Galat He Sirf Baargah e Ilahi Me Dua Karna Ki Wo Sawab Mayyit Ko Puhnchaye". (Al Hujja tul Fatiha Li... Page14)

"Apni Zindagi Me Khud Apne Lye Esaal e Sawab Kar Sakta Hain." (Malfuzat Page 48)

Aala Hazrat Aur Radde Bid'aat

Quran Khawani Ki Ujrat

Ala Hazrat RadiyALLAH Anhu Ne Qur'an Khuani Ke Lye Ujrat Lene Aur Dene Ko Na Jaiz Qarar Dya.

(Fatawa Razawiya 4/318)

Aala Hazrat Aur Radde Bid'aat

Aatish Baaazi Karna

"Aatish Baazi o Gaane Jo Shadi Wagera Me Raaij, Beshak Haraam He, Us Taqrib Me Bi Sharik Na Hon"

(Haadiyun Naas Page 3)

Aala Hazrat Aur Radde Bid'aat

Ghair Aalim ka Wa'az kahna

Aap se pucha gya ki

Ghair Alim ko wa'az kahna haram hai

Kya waa'ez (mazhabi bayaan karne wale) ka aalim hona zaroori hai ?

Ghair Alim ko wa'az kahna (mazhabi baton ka bayan karna) haram hai. (Al malfooz 1/58)

Mazeed Aap farmate hain:

Jahil Urdu Khan Agar Apni Taraf Se Kuch Na Kahe Balki Aalim Ki Tasneef Padh Kar Sunayen To Isme Harz Nahi Ki Is Waqt Woh Jahil Safeer E Mahaz (Pahunchane Wala) Hai Aur Haqeeqatan Waaz Us Aalim Ka Hai Jis Ki Kitab Padhi Jaye. (Fatawa E Razviya Jild 23 Page 409)

Kutub Beeni (Kitaben Padhne) Hi Se Ilm Hota Hai?

Yahi Nahi Balki Ilm "Awfaahe Rijaal" (Ilm Walon Se Guftago) Se Bhi Hasil Hota Hai.

Aap Farmate Hain: Sanad Koi Cheez Nahi Bahutere Sanad Yaafta Be Bahraa (Ilm E Deen Se Khali) Hote Hain Aur Jinhon Ne Sanad Na Li In Ki Shagirdi Ki Liyaqat Bhi Un Sanad Yaafton Me Nhi Hoti, Ilm Hona Chahiye.

(Fatawa E Razaviya Jild 23 Page 683)

Aala Hazrat Aur Radde Bid'aat

Dhobi Ke Yahan Khana Khaanaa

Dhobi Ke Yahan Khane Me Koi Harz Nhi, Yah Jo Jahilon Me Mash'hoor Ki Dhobi Ke Yaahan Khana Napak Hai Mahaz Batil Hai, Haan Fahishaa Ke Yahan Khana Jaaiz Nahi.

(Malfoozat Ala Hazrat 1/63)

Aala Hazrat Aur Radde Bid'aat

Naam e Muhammad ke Fazail

Huzoor Salallahu Alaihi Wa Sallam Farmate Hain: Jo Meri Muhabbat Ki Wajah Se Apne Ladke Ka Naam **Muhammad** Ya

Ahmad Rakhe Gaa Allah Ta'alaa Baap Aur Bete Dono Ko Bhakhshegaa.

(Kanzul Umaal Hadis 4515 Jild 16 Page 175)

Note: Jab ki Momin ho aur momin Urf e Quran o Hadis aur sahaba me usi ko kahte hain jo sunni sahihul Aqeedah ho warna bad Mazhab ke liye to hadisen yeh irshad farmati hain ki woh jahannam ke kutte hain un ka koi amal Qubool nahi. (Ahkam e Shariat)

Aek Riwayat Me Hai: Qiyamat Ke Din Malaaikaa (Farishta) Kahen Ge Ki Jin Ka Naam **Muhammad** Ya **Ahmad** Hai Jannat Me Chale Jaao".

(Firdausul Akhbaar Delmi Hadis 8515 Jild 2 Page 503)

Aek Riwayat Me Hai Malaaikaa (Farishte) Us Ghhar Ki Ziyarat Ko Aate Hain Jis Me Kisi Ka Naam **Muhammad** Ya **Ahmad** Hai

Aek Riwayat Main Hai: Jis Mash'ware Me Is Naam **(Muhammad/Ahmad)** Ka Aadmi Sharik Ho Us Me Barkat Rahki Jati Hai. (Kanzul Umaal Hadis 45216 Jild 16 Page 175)

Aek Riyawat Me Hai: Tumhara Kya Nuqsaan Hai Ki Tumhare Ghharon Me Do Ya Teen **Muhammad** Hoon.

(Al- Tabqaat Al Kubra Hadis 622 Jild 5 Page 40)

(Al Malfooz 1/74)

Tabrani Kabeer Me Hazrat Abdullah Bin Abbas Se Riwayat Hai Ki Huzoor Ne Farmaya:

من ولد له ثلثه اولاد فلم يسم احدا منهم محمد فقد جهل

Jis Ke Teen Beṫe Hoon Aur Woh Un Me Kisi Ka Naam "**Muhammad**" Na Rakhe Zaroor Jahil Hai". (Ahkam Shariat)
Ameerul Momineen Maula Ali Se Riwayat Hai Ki Huzoor Ne Farmaya:

اذا سمیتم الولد محمدا فاکرموہ واوسعوا لہ فی المجلس ولا تقبحوا لہ وجھا

Jab Ladke (Boy) Ka Naam **Muhammad** Rakho To Us Ki Ezzat Karo Aur Majlis Me Us Ke Liye Jagah Kushadah Karo Aur Usy Burai Ki Nisbat Na Karo Ya Us Par Burai Ki Duaa Na Karo.
Hazrat Abu Raaf'e Se Riwaayat Hai Ki Huzoor Ne Farmaya

ازا سمیتم محمد فلا تضربوہ ولا تحرموہ

Jab Ladke Ka Naam **Muhammad** Rakho Usy Naa Maaro Naa Mahroom Karo. (Ahkam Shariat)

Aala Hazrat Aur Radde Bid'aat

Dauraan e Safar me Quaran Sharif ka rakhna

Aap se puchha gayaa ki agar Quraan Sharif Sindouq me band ho aur Rail ka safar ho ya kisi dosri sawaari me safar kar rahaa hai ar tangi jagah ke baais (wajah) majboori hai aese surat me sindoq niche rakh sakta hai ya nahi ???
Aap ne farmaya: Hargiz naa rakhe insaan khud majbooriyan paidaa kar leta hai warnaa kuch dushwaar nahi jis ki dil me Quran Azeem ki Azmat ho woh har tarah se iski tazeem ka khiyaal rakhe gaa. (Malfooz 1/124)

Aala Hazrat Aur Radde Bid'aat

Namaz ke Baad Musafahaa karna

Namaaz e Jumaa ya Namaaz e Eidean Ya Baad Salat e Panjganaa Musafahaa karnaa Jaiz hai.

Naseem Al-Riyaz jild 1 Page 13 me hai

الاصح انها بدعة مباحة

Ziyadah Sahih Baat yeh hai ki yeh jaiz bid'at hai.

(Al malfooz 1/136)

Aala Hazrat Aur Radde Bid'aat

Nasab Par Fakhr Karna

Nasab Par Fakhar Karna Ya Dusre Musalman Ke Nasab Par Ta'an Karna Jaiz Nahi. Kisi Musalama Ya Kafir Zimmi Ko bhi Bilaa Ijazat e Sharai Aese Alfaaz se Pukarna Jis se Uski Dil Shikni ho Usy Ezaa Pahunche Shara'an Na Jaiz o Haram hai Agarche Baat Fi Nafsahi Sachhi ho.

(Irada tul Adab Li Faazilin Nasab Page 3)

Aala Hazrat Aur Radde Bid'aat

Peer Aur Mureeda Ke Darmaiyan Parda

Aala Hazrat Imam Ahmed Raza Farmatey hain! "Beshak Har Gair Mehram Se Parda Farz Hai Jiska ALLAH Aur Uske Rasool (Sallallahu Alaihi Wa sasllam) Ne Hukam

Dya He. Beshak Peer Mureeda Ka Mehhram Nahee Ho Jaata, Un Se Bhi Parda Laazim He". (Masail e Sima'a Page 32)

Aala Hazrat Aur Radde Bid'aat

Jaali Aamilo Ka Faal Kholna

"Jaali Faal Naamey Jo Awam Me Mash'hur Aur Akabir Ki Taraf Mansub Hen Be Asal O Baatil Hain aur Quran e Azeem se Faal Kholna Mana hai. (Fatawa Razawiya 23/327)

Aala Hazrat Aur Radde Bid'aat

Hayat e Ambiya Aur Auliya

Ambiya Karam AlaihimusSalaam Ki Hayaat Haqiqi Hassi Dunyawi Hai. (Ibn e Maja 2/291 Hadis. 1637)

Anbya o Auliya Par Mahaz Ek Aan Ko Mout Taari Hoti He Phir Unko Wese Hi Hayaat Ataa Farma Di Jaati Hai. (Hashya Tafsir Saawi 1/340)

Imam Muhammad Ibn Alhaj Makki Mudkhal aur Imam Ahmad Qustulani (Rahimahumullahu Anhum) Mawahibe Ladunya me Aue Aimma e Deen Rahimahumullah Farmate hain: Huzoor Sallallahu Alaihi Wa Sallam Ki Hayat o Wafat me is Baat me Kuch Farq Nahi ki woh Apni Ummat ko Dekh rahe hain aur inki Halaton aur inki Niyyaton, inke Iradon, inke Dilon ke Khiyalon ko Pahchante hain aur Yeh Sab

Huzoor Par Aesa Roshan hai Jisme Aslan Poshedgi (Hide) Nahi.
(Al Mudkhal Laa Bin Al-Haj Fasl Fi Ziyaratul Quboor 01/152)
Inhein Aimma e Karam ki Perwi Karte huwe hi to Aala Hazrat Imam Ahmad Raza Khan Alaihir Rahman Farmate hain.

Tu Zindah Hahi Wallah Tu Zindah Hai Wallah
Mere Chashme Aalam se Chhup Jaane wale
(Hadaiqe Bakhshish)

Sarkar Haqiqi Jismani Hayaat Se Wese Hi Zinda Hain Jese Wafaat Se Pehle The. (Fatawa Razawiya 10/764)

Auliya e Karam Ki Zindagi Dunyawi Zindagi Se Afzal o Aala Hai. (Zurqani 7/364)

Aala Hazrat Aur Radde Bid'aat

Huzoor ﷺ Ka Ilme Ghaib Ataa'i

Allah Ta'ala Ne Huzoor Sallallahu Alaihi Wa Sallam ko Ilme Enayt Farmaya Khud Rab jaljalahu Farmata hai:

(وماھوعلی الغیب بضین۔سورہ التکویر ۳۰/۲۴)

Yeh Nabi (Peace Be Upon Him) Ghaib Batane me Bakheel Nhi.
Sarkar Ka Elm e Gaib Ataayi He :
Tafseer Muaalim Attanzeel Aur Tafseer Khazin me hai Yani Huzoor Sallallahu Alaihi Wa Sallam ko Ilme Ghaib Aata hai woh Tumhanin bhi Taleem Farmate hain.
(Tafseer Khaazin 4/357 Surah Takwir 30/24 k Tahat)

"ALLAH Aur Huzur Ka Elm Barabar To Darkanar, Agar Tamam Elm Ko Jama Bi Kya Jaye To Bhi Is Elm Ko Elm e

Ilahi Se Wo Nisbat Hargiz Nhe Hosakti Jo Ek Qatre Ke Karorwen Hisse Ko Karor Samandar Se He Ke Ye Mutanahi (Mehdood) He Aur Wo Gair Mutanahi He. (Malfuzat Page 93)

Ghaib Ka Ilm Allah Ta'laa ko Hai Phir us ki Ataa se Us ke Habeeb (Peace Be Upon Him) ko hai. (Fatawa Razawiya 27/233)

Aala Hazrat Aur Radde Bid'aat

Peer o Murshid

"Hamesha Sunni Sahih ul Aqeeda Aur Paband e Shariat Peer Sa Bait Ki Jaye, Jo Masail Jaanta Ho Aur Us Ka Silsila Huzur Alaihissalatu Wassalaam Tak Muttasil Ho, Aur Bila Shuba Jaahil Faqeer Ka Mureed Hona Shetan Ka Mureed Hona He". (Malfozat Page 297)

Bai'at ke Char Shara'et hain

Bai'at Us Shakhs se karna chahiye jisme Chaar Baaten hoon warna Bai'at Jaiz naa hogi...

1. Sunni Sahiul Aqeeda ho.
2. Kam az Kam itna ilm Zaroori hai ki Bila kisi ki Imdad ke Apni Zaroorat ke Masail Apni Kitab se Khud Nikal seke.
3. Uska Silsilaa Huzoor (ﷺ) tak Muttasil Yani Mila huwa ho Munqataa Yani Toota huwa na ho.
4. Fasiq e Mulin na ho.

Talab aur Bait me farq yah hai ki Talib hone me Talab Faiz hai aur Mureed ke maani (meaning pure Taur se bikna.

(Al Malfooz 2/228)

Aala Hazrat Aur Radde Bid'aat

Tariqat ki Asl Tareef

Jahil logon ne Maslak AhleSunnat ko badnaam kar ne ke liye Jihalat ka Naam Tariqat Rakh diya, Chars, Bhang, Naach, Gaane, Satte ka Number Batane Walo aue Ja'ali Aamilon ka Naam Tariqat rakh diya aur Mua'azallah yah Buhtan Ala Hazrat Imam e AhleSunn Harat Hafiz Qari Alim Mufti Faqih Imam Ahmad Raza par lagaya jata hai ki yah unhone ne sikhaya hai. Imam Ahle Sunnat ki Talimaat ka Muta'ala kiya jaye to Haqeeqat Sanne Aa Jati hai Chunanche Aap Farmate hain ki " Tariqat Naam hai Usool e Ilallah Ka" Mahaz Junoon o Jihalat hai do Harf Padha huwa Janta hai Tareeq Tareeqa Tariqat Raah ko Kahte hain na ki Pahunch jane ko..to Yaqeenan Tariqat bhi Raah hi Kaa Kam hai. Ab agar woh Shariat se Juda ho to Bisharat Qauran e Azeem Khudaa tak naa Pahuchegi Bilki Shaitan tak le jayegi Jannat me Naa Le Jayegi Bilki Jahannam me ki Shariat ke Siwa Sab Rahoon ko Quraan e Azeem Batil o Mardood Farmaa chukaa. (Maqaalul Efa Bi Ezaz... Page 07)

Aala Hazrat Aur Radde Bid'aat

Tanbe Aur Peetal ki Taweez

"Taanbe o Peetal K Taweez Makrooh Hen, Soney Chandi K Taweez Mard Ko Haraam Jbke Aurat Ko Jaiz Hen".

(Malfuzat page No. 328)

Aala Hazrat Aur Radde Bid'aat

Imam Zamin Ka Paisa

Aaj kal Aek Riwaj chal pada hai ko jab bhi koi Shakhs Safar me jata hai Ya Kisi Ki Jaan ki Hifazat Maqsood Hoti hai to Auraten Us ke Baazu par aek Sikka Kapde me Lapetkar Bandh deti hain aur Us ka Naam "Imam Zaamin" rakha gya hai jo ki Bilkul Khud Sakhtaa Kaam hai na is ki koi Asal hai naa kahin iskaa Hukm hai. Ba'az Bad lagaam log isko bhi Ahle Sunnat o Jamat k Khate me Daal dete hain aur Kahte hain k Ya Barailviyon ke Imam ka Kaam hai Halanki Imam Ahle Sunnat Syedi o Murshadi Aala Hazrat Imam Ahmad Raza Khan Alaihirrahman ka Is Kaam se Koi wasta nhi Balki aap se Puchha gya Ki Kya Imam Zaamin ka jo Paisa Bandha Jata hai iski koi Asl hai ???

Aap (Rahmatullah Alaih) ne Irshad faamaya ki Kuch Nahi.

(Malfuzat Page 328)

Aala Hazrat Aur Radde Bid'aat

GhairuAllah Se Madad

Ghairullah Se Istigasa aur Madad ke Muta'aliq Masulmano par yeh ilzam lagaya Jata hai ko Huzoor (ﷺ) aur Auliya e Kaam Rahimahumullah Ma'bood (Ibadat ke Laiq) Maan kar Unse Madad Mangte hain jo ki Khulaa Buhtan hai Musalmanaane Ahlus Sunnat Buzuragaan deen ko Allah Ta'alaa ki Sifaat ka Mazhar Jankar Un se Madad Magte hain,

Is mamle me Ala Hazrat Imam Raza Khan ko Khoob Badnaam kiya Jata hai aur Muaazallah Mushrik aur Baddati tak kaha aur Mash'hoor bhi kiya jata hai.

Aye Kash ! Aese Log Aala Hazrat Imam Ahmad Imam Ahmad Raza (AlaihirRahmah) ki Kitabon ka Muta'ala karte to aesi Bad Gumani Na Phailate.

Aap Farmate hain:

"Huzur (ﷺ) Aur Auliya Ko ALLAH Ka Banda Aur Uski Baargah Me Wasila Jaaney. Unka Madad Karna ALLAH Ke Izn Se Maaney Aur Aetmad Karley Ki Be Hukm e Khuda Zarra Nahi Hil Sakta, ALLAH Ke Diye Bagair Koi Ek Hissa Nhe De Sakta". (Ahkaam e Shariat 1/4)

Aala Hazrat Aur Radde Bid'aat

Nafal Ya Mustahab Ko Farz Par Foqiat

Aala Hazrat Imam Ahmed Raza Khan (AlaihirRahmah) Farmate Hen ki "Agar Farz Ki Adayegi Se Qabl Sunan o Nawafil Me Mashgool Ho To Sunan o Nawafil Qubul Nahi Hoti Balke Mojib e Ihanat Hoti Hen".

(Ayizzul Iktinah Fi Sadaqati Mani'iz Zakaat Page10)

Aala Hazrat Aur Radde Bid'aat

Sone ki Angothi

Mard ko sona pahanna haram hai sirf aek nag ki chandi ki angothi 4.5 maashe se kam ki, iski ijazat hai

(Durr e Mukhtar jild 9 Page 596)

Jo sone ya tanbe ya loohe ki angothi yaa chandi ki 4.5 maashe se zyadah ki ya kayi angothiyan Agarche sab mil kar 4.5 maashe se kam ho pahne us namaz makrooh e tahrim Wajibul EiAada hai. (Al Malfooz 2/309)

Tanbe ya loohe ki Angothhi mard o aurat dono ke liye makrooh hai. (Al Malfooz 3/325)

Khilaal Yani Daant Kuredne ka aalaa tanbe petal ka gale me latkaana naa jaiz hai. (Al Malfooz 3/351)

Aala Hazrat Aur Radde Bid'aat

Jashn E Wiladat Ka Charaagaan

Sahib Tafseer Kashaaf Sura e Furqan Ayat 67 Ke Tehat Farmate hain "Israaf Me Koi Bhalayi Nahe, Aur Bhalai Ke Kaamo Me Kharch Karne Me Koi Israaf Nahi.

(Tafsir Kashaaf 3/293)

Jis Shai (Cheez) se Tazeem Zikr Sharif Maqsood ho HarGiz Mamnoo nahi Ho sakti. (Malfuzat Page174)

Hujjatul Islam Hazrat Imam Ghazali Ki Ahyaaul Uloom Me Bi Is Se Muta'alliq Tazkira Milta Hai ki..Jaisa ki Imam Ghazali ne Hazrat Syed Abu Ali Rodbari Alaihirrrahman se Naqal kiya hai ki Aek Banda Salih ne Majlis Zikr Sharif Tarteeb di ha aur usme Aek Hazaar Shamayen (Chiraagh) Roshan kee. Aek Shakhs Zahir e Been Pahunche aur yah kaifiyat dekh kar wapas jane lage , Baani e Majlis ne Hath

Pakda aur Andar le Jakar farmaya ki jo Shamaa me Ne Ghairullah ke liye Roshan ki woh Bujhaaa dijiye. Koshish ki Jati theen aur koi Shamaa Thhandi Na hoti.

(Ahyaaul Uloom 2/26)

Aala Hazrat Aur Radde Bid'aat

Naame Nabi (ﷺ) Adab se Pukarnaa

"Adab Ka Taqaza Ye He Ke Sarkar Ko Aapke Zaati Name Se Na Pukara Jaye Na Hi Naat Me Parha Jaye. Bulke Ya Rasoolallah, Ya Habiballah Keh Kar Nida Di Jaye, Kahin Masajid, Posters Wagera Me Bi "Ya Muhammad" Ki Jaga Ya RasoolAllah, Ya Habeeballah, Ya Nabi Allah aur Ya Rahmatul lil Alameen hi Tahreer kiya Jaaye taki Huzoor (ﷺ) ka Adab Malhooz rahe. (Fatawa Razawiya 15/171)

Aala Hazrat Aur Radde Bid'aat

Mard ko Chotti Rakhna Haram hai

Un Mardon Par La'nat Farmayi Gayi Jo Aurton Se Mushabihat Karen, Aur Isi Tarah Un Aurton Par Jo Mardon Se Mushaabihat Karen.

(Musnad Imam Ahmed 1/727 Hadis 3151)

(Bukhari Hadis 5885 Page 4)

"Mard Ko Baal Barhanaa Jahaalat Aur Chotti Rakhna Haraam Hai". (Malfuzat Page 281, 297)

Aala Hazrat Aur Radde Bid'aat

Allah ko Ashiq kahna

"ALLAH Ko Aashiq Aur Huzur Ko Ma'shooq Kehna Na Jaaiz Hai. Ye Lafz Shan e Ilahi Ke Laaiq Nahi".

(Fatawa Razawiya 21/114)

Aala Hazrat Aur Radde Bid'aat

Madina Tayyiba ko Yathrab Kahna

"Madina Tayyiba Ko Yasrab Kahna Naa Jaiz o Mamnoo o Gunah hai aur Khane wala Gunahgaar, Huzoor (ﷺ) Farmate hain jo Madina ko Yasrab kahe Us Par Taubaa Wajib hai.
Madina TAABA Hai
Madina TAABA Hai"
Raawi : Baraa Bin (Razib RadiAllahu Anhu) Iski Sanad Sahee Hai.

(Masnad Ahmed 4/285)
(Fatawa Razawiya 21/116)

Aala Hazrat Aur Radde Bid'aat

Madina Tayyiba ko Yathrab Kahna

Madina Manwwara Makkatul Mukarrama se Bhi Afzal Hai

Sawaal: Huzoorﷺ Ka Mazar e Aqdas Bilki Madina Tayyiba Arsh o Kursi o Kabaa se Afzal hai ya Nahi???

Jawaab: Aap farmate hain ki Turbat e Ather Yaani woh Zameen Ki Jisme Anwar se Mutasil (Touch) hai Kaba Muazzama Balki Arsh e Azam se bhi Afzal hai.

(Maslak Mutaqist Maa Irshad al Sari Page 336)

Baqi Mazar Masharif Ka Balaai Hissa isme Dakhil Nahi ki Kaba Muazzama Madina se Afzal hai Haan isme ikhtilaaf hai ki Madina Manuwwara Siwa e Mauja e Turbat e Athar aue Makka Muazzama Siwa e Mukarrama in dono me kaun Afzal hai, Aksar Janib sani hain aur apna maslak awwal aue yahi Mazhab Farooq e Azam RadiAllahu Anh hai.

Tibrani Sharif ki Hadis Sharif me Tasreeh hai ki Madeena Munawwara Makka Mukarrama se Afzal hai

(Al Mua'jam Al Kabir Hadis 4450 4/228)

(Fatawa Razawiya 10/711)

Aala Hazrat Aur Radde Bid'aat

Maale Haram

"Maal e Haraam Qabil e Qubool Nahi, Na Isey Raah e Khuda me Sarf Karna Rawaa, Na Is Par Sawab Hai Balki Naraa Wabaal hai". (Fatawa Razawiya 21/105)

Aala Hazrat Aur Radde Bid'aat

Maahe Safar ke Ayyam

"Aksar Log Safar Ki Kuch Makhsus Taarikhon Jaise 03,13,23 Ya 08,18,28 wagairah Tawrikh aur Panjshanba, EkShanbah

o Chahaar Shanba Me Shaadi Wagera Nahi Kartey, Ye Sab Batil o Be Asal He". (Fatawa Razawiya 23/272)

Aala Hazrat Aur Radde Bid'aat

Akhri Budh ki Sharai Haisiyat

"Safar Ki Aakhri Budh Ki Koi Asal Nahi Na Is Din Huzoor (ﷺ) Ki Sehat Yaabi Ka Koi Suboot He".

(Fatawa Razawiya 10/117)

Aala Hazrat Aur Radde Bid'aat

Yazeed Paleed le liye Maghfirat ke Namaz Be Asl hai

"Imam Zainul Abdin RadiAllahu Anh Ne Yazid Paleed Ko Magfirat K Liye Koi Namaz Nahi Batayi, Ye Riwayat Be Asal Hai". (Fatawa Razawiya 10/117)

Aala Hazrat Aur Radde Bid'aat

Ghause Azam aur Malikul Maut

Hazrat Ghaus e Azam RadiAllah Anh ka Malikul Maut se Zanbeel (Thaila) Chheen lene wala Waqia Khurafa e Jahaal se hai, Syedne Ezrail Alahissalam Malaika se hain aur Rasul Malaika Auliya e Bashar se Bil Ijmaa Afzal hain to Musalmano ko Aesi Abateel Wahiya se Ahtaraaz lazim hai.

(Fatawa Razawiya 28/ 419

Aala Hazrat Aur Radde Bid'aat

Roza Mushkil Kushaa ke Naam ka

Roza Khas Allah ke liye hai Agar Allah Ta'ala ka Roza rakhen aur iska Swaab Maulaa Ali RaziAllahu Anh ki Nazr Karen to Harj nahi Magar is me yah karti hain ki Roza Aadhi Raat tak Rakhti hain, Sham ko Iftar Nhi karti, Aadhi Raat ke baad Ghaar ka Kiwad (Darwaza) khol kar kuch Mangti hain Us waqt Roza iftar karti hain Yeh Shaitani Rashm hai.

(Fatawa Razviya 4/66)

Aala Hazrat Aur Radde Bid'aat

Daarhi Mundwane Wala Shakhs Faasiq

"Daarhi Mundwane Aur Katarwane Wala Shakhs Faasiq e Mo'lin He, Usko Imam Banana Gunaah He"

(Ahkaam e Shariat 2/321)

Aala Hazrat Aur Radde Bid'aat

Kala Khizab Haram hai

Khizaab e Siyaah ya is ki misl Haram hai

(Ash'atul lam'aat jild 3 Page 409)

سن خضب باالسواد سود اللہ وجھہ یوم القیمة

Jo siyah Khizaab karegaa Allah Ta'aalaRoze Qiyamat uska munh kaala karegaa.

(Majma'al' Zawaid hadis 8814 jild 5 page 293)

الصفرة خضاب المومن والحمرة خضاب المسلم والسواد خضاب الكافر

Zard Khizaab Momin Ka Hai Aur Surkh Muslim Ka Aur Siyah Kafir Ka.

(Majma'al' Zawaid Hadis 8815 Jild 5 Page 293)

ان الله يبغض الشيخ الغريب

Allah Dusman rakh ta hai Buddhe kawwe ko

(Kanz Al Ummal Hadis 17331 jild 6 page 284)

اول من اختضب بالسواد فرعون

Sab se pahle jis me siyah (Black) khizaab kiya firuon tha.

(Firdause Al Akhbar delaimi Hadis 47 jild 1 page 35)

Aala Hazrat Aur Radde Bid'aat

Gaiso/Lambe Baal Rahkhna

Shanon tak gaiso jaiz hain balki sunnat se sabit hain aur shaanon se niche baal karna auraton se khas aur mard ko haram hai. (Ahkam Shariat)

Aala Hazrat Aur Radde Bid'aat

Khade Hokar Khana Khana

"Dawato Me Log Khare Hokar Khate Hen. Huzur Ne Beth Kar Aur Jootey Utaar Kar Khane Ka Hukum Dya"

(Fatawa Africa Page38)

Aala Hazrat Aur Radde Bid'aat

Khade Hokar Pishab karna

"Huzoor Sallallahu Alaihi w Sallam Ne Farmaya!
Be Adabi Aur Bad Tehzibi He Ke Admi Kharey Hokar Peshab Karey". (Fatawa Africa Page 09-10)

Aala Hazrat Aur Radde Bid'aat

Qabron Par Joota Pahan kar Chalna

Imam Ahmed Raza Khan Alaihirrahma Ne Joota Pehan Kr Qabron Par Chalne Ko Ahl e Quboor Ki Touheen Qarar Dya. (Fatawa Razawiya 4/107)

Aala Hazrat Aur Radde Bid'aat

Bijli kya cheez hai ???

"ALLAH Ne Badalon Ke Chalane Ke Lye Ek Farishta Muqarrar Kya He, Jiska Name Ra'ad He, Uska Qadd Buhat Chota He, Uske Haath Me Ek Buhat Bara Koraa He, Jab Wo Koraa Badal Ko Maarta He Uski Tari Se Aag Jharti He Uska Name BIJLI He." (Fatawa Razawiya 27/23)

Aala Hazrat Aur Radde Bid'aat

Zalzalaa Kyun Aata hai ?

"Zalzala Aane Ka Asli Baais Aadmiyon Ke Gunah Hen Aur Paida Yun Hota He Ke Ek Pahar Tamam Zamin Ko

Muheet He, Iske Raishey Zamin Ke Andar Sab Jaga Pheley Hue Hen Jese Barey Darakht Ki Jaren Door Tak Andar Anadar Phelti Hen, Jis Zamin Par MuazALLAH Zalzaley Ka Hukum Hota He, Pahar Us Jaga Ke Raishey Ko Junbish Deta He Aur Zamin Hilne Lagti He". (Fatawa Razawiya 27/93)

Aala Hazrat Aur Radde Bid'aat

Kya Ghaus Paak Pahle Hambali the ???

"Ghous e Paak Hamesha Se Hambli They. Jab Mansab e Ijtehad Hasil Hua Aur Mazhab e Hanbal Kamzor Hota Dekh Kar Uskey Mutabiq Fatwa Dya K Huzur Mohiuddin Aur Deen e Mateen Ke Ye Charon Sutoon Hen, Jis Sutoon Me Zouf Dekha, Taqwiyat Farmayi". (Fatawa Razawiya 2/433)

Aala Hazrat Aur Radde Bid'aat

Tash aur Shatrang ka Khelna

"Taash o Shatranj Donu Na Jaiz Hain Aur Taash Zyada Gunah o Haraam Ke Is Me Tasaweer Bhi Hain". (Fatawa Razawiya 24/113)

Aala Hazrat Aur Radde Bid'aat

Anbya e Karaam Ke Fuzlaat e Sharifa

"Anbya e Karaam Ke Na Sirf Fuzlaat e Sharifa (Jism Se Kharij Hone Wale Zaayed Maaddey Misl e Boul o Baraz

Wagera) Paak Bulke Inke Waldain Kareemain Ke Wo Nutfey Bi Paak Hen Jin Se Ye Hazraat Paida Hue"

(Shifa Sharif V1 Page 168)

(Zurqani V1 Page 194)

(Malfuzat Page 456)

Aala Hazrat Aur Radde Bid'aat

Payinche Takhne Se Niche Rakhna

"Payinche Takhne Se Niche Rakhna Bhi Makrooh e Tanzihi Hai Yani sirt Khilaf e Ulaa Jabki Ba niyyate Takabbur Na ho". (Fatawa Razawiya 27/93)

Aala Hazrat Aur Radde Bid'aat

Aek se Ziyadah Angothi Pahanna

"Mard Ko Anguthi Sirf Chandi, Ek Nag, 4.5 Masha Se Km Wazan Ki, Ek Waqt Me Ek Pehana Jaiz He"

(Ahkam e Shariat 2/30)

Aala Hazrat Aur Radde Bid'aat

Sadat e Karam ko Zakat dena

"Zakaat Saadaat e Karaam w Saa'ir Bani Hashim Par Haraam e Qat'ai Hai Jis Par Ijmaa Hai"

(Meezan ul Kubra 2/13)

(Fatawa Razawiya 10/99)

Aala Hazrat Aur Radde Bid'aat

Sheikhen ka Gustakh

"Sheikhen (Abubakr o Umer) Ka Gustakh Mutlaqan Kafir Hai" "Siddiqu e Akbar Ki Sahabiat Ka Munkir Kafir He" (Durr e Mukhtar 1/83)

"Inki Khilafat Ka Munkir Kafir Aur Maula Ali RadiAllahu Anh Ko Sab Se Afzal Janne Wala Gumrah Hai".

(Khazana tul Muftin 1/28)

(Fatawa Razawiya 14/250)

Aala Hazrat Aur Radde Bid'aat

Yazeed Ko Paleed Likhna Jaiz hai

"Yazid Beshak Paleed Tha, Isey Paleed Likhna Aur Kehna Jaiz Hai au ise Rehmatullahi Alaih Na Kahegaa magar Naasbi ki Ahle Bait Risalat ka Dushman hai.

(Fatawa Razawiya 14/603)

Aala Hazrat Aur Radde Bid'aat

Hinduon ke Mele me Shirkat

Kuffar ke Mailon Maslan Dashara Wagiarah dekhne ke liye jana Mulaqan Najaiz hai Agar inka Mazhabi melaa hai jis me woh Apne Mazhabi Nuqna Nazar se Kufr o Shirk karenge, Kufr ki Awaaz se Chillayenge to Zahir hai aesi surat me Jana Sakht Haram hai Agar Yahi Mazhabi Melaa

nahi lawh o La'ab (Khel Kood) ka hai Jab bhi Naa mumkin o Mukarat o Qabaa'ah se Khali ho aur Mukaraat ka Tamasha Banana Jaiz nhi. (Irfan e Shariat 1/27)

Aala Hazrat Aur Radde Bid'aat

Moonchein Lambi karna

"Moonchein Itni Barhana Ke Mun Me Aayen, Haraam o Sakht Gunaah Aur Mushrikon Ki Mushabihat Hai".
(Ahkaam e Shariat V2)

Note: Hazrat Allama Muhammad Shahzad Turabi Qadri ki Kitab "Bidaat ke Khilaaf 100 Fatwe" ka Zaroor Muta'alaa kren.

Baarga Khudawandi me Duaa hai ki ham sakbo Shariat o Sunnat Par Amal karne aur Dosron Tak Haq Baat Pahuchane ki Taufeeq de. Is Choti se Risal me kahin koi Galati Qasdan ya Sahwan ho gyi ho Ay Hamare Rab hamain Muaaf kar de aur iska Swaab Kul Momin wal Mominaat ke Arwah me Pahuchaa.

اللهم اغفرلی ولکل سومن وسومنه

SHAJRAH E Qadria Barkatia Razvia Nooria

Bismillah hir rahman nir raheem

Ya Ilahi Rahem Farma Mustafa ﷺ Ke Waaste
Ya Rasoolallah ﷺ Karam Ki'jiye Khuda Ke Waaste.
Mushkile Hal kar Shahe Mushkil Kusha Ke Waaste
Kar Balaa-e-Rad Shaheede Karbala Ke Waaste

Sayyid-e-Sajjaad Ke Sadqe me Saajid Rakh Mujhe
I'lm-e-Haq de Baaqir-e-I'lm -e- Huda Ke Waaste

Sidqe Saadiq Ka Tasadduq Saadiqul Islam Kar
Be Ghazab Raazi ho Kaazim aur Raza Ke Waaste

Bahre Ma'roof wa Sirri Ma'roof de Be'khud Sirri
Jund-e-Haq me Ghin Junaid-e-Baa Safa Ke Waaste

Behre Shibli Shere Haq Duniya Ke Kutto Se Bacha
Ek ka Rakh Abde-Waahid Be Riya Ke Waaste

Bul Farah Ka Sadqa Kar Ghum ko Farha de Husn o Sa'ad
Bul Hassan aur Bu Saeede Sa'ad-e-zaa Ke Waaste

Qaadiri Kar Qaadiri Rakh Qaadiriyo me ut'ha
Qadre Abdul Qaadire Qudrat Numa Ke Waaste

Ahsanal laahu Lahu Rizqan se de Rizqe Hassan
Banda'e Razzaaq Taajul Asfiya Ke Waaste

Nasraabi Saaleh Ka Sadqa Saaleho Mansoor Rakh
De Hayaat-e-Deen Muhiy'ye Ja Fizaa Ke Waaste

Toor-e-Irfaan wa Uloo wa Hamd wa Husna wa Bahaa
De Ali Moosa Hassan Ahmad Bahaa Keh Waaste

Bahr-e-Ibraheem Mujh Par Naar-e-Ghum Gulzaar Kar
Bheek De Daata Bhekaari Badshaaah Ke Waaste

Khana'e Dil ko Zia De Roo'e Imaan Ko Jamaal
Sheh Zia Maula Jamaalul Awliya Ke Waaste

Deh Muhammad Keh Liye Rozi Kar Ahmad Keh Liye
Khaane Fazlullahaaa se Hissah Gadaa Ke Waaste

Deeno Duniya Ki Mujhe Barkaat de Barkaat se
Ishqe Haq de Ishqi-e-Ishq Intima Keh Waaste

Hubbe Ahle Bait de Aale Muhammad Ke Liye

Kar Shaheede Ishqe Hamza Peshwa Ke Waaste

Dil Ko Ach'cha Tann Ko Sutra Jaan Ko Pur noor Kar

Achchhe Pyaare Shamsuddeen Badrul Ulaa Ke Waaste

Do Jahan me Khaadime Aale Rasoolullah Kar

Hazrat e Aale Rasool e Muqtadaa Ke Waaste

Noor-e-Jaan wa Noor-e-Imaan Noor-e-Qabro Hashr De

Bul Husain-e Ahmad e Noori Liqaa Ke Waaste

Kar 'Ata Ahmad Raza eh Ahmade Mursal Mujhe

Mere Maula Hazrat e Ahmad Raza Ke Waaste

Sadqa in A'ayan ka de Chhe Aen Ezz, ilm o Amal

Afw o irfaan Aafiyat is be nawaa ke waste

امین بجاہ حبیبہ الکریم صلی اللہ علیہ وعلی الہ واصحابہ وازواجہ وسلم

Faqeer e Qadri Ghadaa e Ashraf e Siman

Aale Rasool Ahmad

Al- Ashrafi Al- Qadri Katihari

Riyadh Kingdom of Saudi Arbia

Date: 20/12/1436 Sunday

برائے ایصال ثواب

اللھم اغفرلی ولکل موٴمن وموٴمنہ

دادی جان بی بی سلیم النساء مرحومہ

بنت العم بی بی نزہت فاطمہ مرحومہ بنت محمد انوار عالم اشرؔفی

Aala Hazrat Imam Ahle Sunnat Ki Aakhri Wasiyat

Jis Se Allah O Rasool Ki Shan Me Adnaa Tauheen Paao Phir Woh Tumhara Kaise Hi Piyara Ho, Fauran Us Se Juda Ho Jao, Jisko Bargaah E Risalat Me Zarrah Barabar Bhi Gustakhi Dekho Phir Woh Tumhara Kaisaa Hi Mu'azzam Kyu Naa Ho Apne Andar Se Usy Doodh Ki Makkhi Ke Tarah Nikal Kar Phenk Do. Main Ne Paune Chodah Saal Ki Umr Se Yahi Batata Rahaa Aur Is Waqt Phir Yahi Arj Karta Hoon Allah Zaroor Apne Deen Ki Himayat Ke Liye Kisi Bande Ko Khadaa Kar Degaa Magar Nahi Maloom Mere Baad Jo Aaye Kaise Ho Aur Tumhain Kya Bataye. Isliye In Baton Ko Khoob Sun Lo Hujjatullah Qayim Ho Chuki Ab Main Qabr Se Uth Kar Tumhare Paas Batane Ke Liye Naa Aaungaa Jisne Ise Sunaa Aur Maanaa Us Ke Liye Noor O Nijaat Hai Aur Jis Ne Naa Maanaa Us Ke Liye Zulmat O Halakat.

(Wasaya Sharif)

چند وظیفے

بعد نماز فجر	:	یاعزیز یااللہ ایکسو مرتبہ
بعد نماز ظہر	:	یاکریم یااللہ ایکسو مرتبہ
بعد نماز عصر	:	یاجبار یااللہ ایکسو مرتبہ
بعد نماز مغرب	:	یاستار یااللہ ایکسو مرتبہ
بعد نماز عشاء	:	یاغفار یااللہ ایکسو مرتبہ

ہر نماز کے بعد آیۃ الکرسی ایک مرتبہ، کلمہ توحید یعنی لا الہ اللہ وحدہ لا شریک لہ لہ الملک ولہ الحمد وھو علی کل شیئ قدیر دس مرتبہ، یابلند آواز سے کم از کم تین بار۔ سبحان اللہ ۳۳مرتبہ، الحمد للہ ۳۳ مرتبہ، اللہ اکبر ۳۴ مرتبہ، کلمہ تمجید یعنی سبحان اللہ و الحمد للہ ولا الہ الا اللہ واللہ اکبر ولا حول ولا قوۃ الا باللہ العلی العظیم ایک مرتبہ پڑھا کرے۔ درود شریف جس قدر زیادہ پڑھ سکے پڑھا کرے۔

درود شریف یہ ہے

اللھم صلی وسلم علی سیدنا محمد وعلی ال سیدنا محمد
کما تحب وترضیٰ بان تصلی علیہ ﷺ

استغفار اولیاء

استغفراللّٰہ ربی من کل جمیع ما کرہ اللّٰہ
قولا فعلا سمعا ناظرا ولا حول ولا قوۃ اللّٰہ با اللّٰہ العلی العظیم

روزانہ سوبار پڑھنے والا چند سالوں کے بعد گناہوں سے محفوظ فرمالیا جاتا ہے۔

استغفار ملائکہ

سبحان اللّٰہ وبحمدہ سبحان اللّٰہ العظیم وبحمدہ استغفراللّٰہ

روزانہ سوبار پڑھنے والا رزق وسیع پاتا ہے۔

دو سجدوں کے درمیان کی دعائیں

رب اغفرلی، رب اغفرلی، رب اغفرلی (سنن ابی داؤد)

اے میرے رب! مجھے معاف کر دے، اے میرے رب! مجھے معاف کر دے، اے میرے رب! مجھے معاف کر دے۔

اللهم اغفرلی وارحمنی واهدنی واجبرنی وعافنی وارزقنی وارفعنی

اے اللہ عزوجل! مجھے معاف کر دے، مجھ پر رحم فرما، مجھے ہدایت دے، میرے نقصان پورے کر دے، مجھے عافیت دے، مجھے رزق دے اور مجھے بلندی عطا فرما۔ (سنن ابي داؤد، جامع ترمذی، سنن ابن ماجہ)

درود شریف

اللهم صلی علی سیدناومولانامحمدوسیدناادم وسیدنانوح وسیدناإبراهیم وسیدناموسی وسیدناعیسی وما بینهم من النبیین والمرسلین صلوات الله و سلامه علیهم اجمعین اللهم صلی علی سیدناجبرائیل وسیدنامیکائیل وسیدنا إسرافیل وسیدناعزرائیل و حملة العرش و علی الملائکةوالمقربین وعلی جمیع الانبیاء والمرسلین صلوات الله وسلامه علیهم اجمعین

مزار پر حاضری کا طریقہ

فرمانِ سیدنا اعلیٰ حضرت امام احمد رضا رحمۃ اللہ علیہ:

زیارت قبر میت کے مواجہ میں کھڑے ہو کر اور اس طرف سے جائے کہ اس کی نگاہ سامنے ہو، سرہانے سے نہ آئے کہ سر اٹھا کر دیکھنا پڑے۔ سلام و ایصال ثواب کے لیے اگر دیر کرنا چاہتا ہے رُو بقبر بیٹھ جائے اور پڑھتا رہے یا ولی کا مزار ہے تو اس سے فیض لے۔۔واللہ تعالیٰ اعلم (فتاویٰ رضویہ جلد ۹ صفحہ ۵۳۵)

مزار پر دعا کا طریقہ

اعلیٰ حضرت فرماتے ہیں کہ فاتحہ کے بعد زائر صاحبِ مزار کے وسیلے سے دعا کرے اور اپنا جائز مقصد پیش کرے پھر سلام کرتا ہوا واپس آئے۔ مزار کو نہ ہاتھ لگائے نہ بوسہ دے۔ طواف بالاتفاق ناجائز ہے اور سجدہ حرام ہے۔ (فتاویٰ رضویہ جلد ۹ صفحہ ۵۲۲)

مزار شریف یا قبر پر پھولوں کی چادر ڈالنے میں شرعاً حرج نہیں بلکہ نہایت ہی اچھا طریقہ ہے۔

فائدہ

قبروں پر پھول ڈالنا کہ جب تک وہ تَر رہے گا تسبیح کریں گے اس سے میت سے کا دل بہلتا ہے اور رحمت اترتی ہے۔ فتاویٰ عالمگیری میں ہے کہ قبروں پر پھولوں کا رکھنا اچھا ہے۔

دیگر حوالہ جات یہ ہے......

فتاویٰ ہندیہ جلد ۵ صفحہ ۳۵۱،

فتاویٰ امام قاضی خاں

امداد المفتاح

ردالمختار جلد ا صفحہ ۶۰۶

فتاویٰ رضویہ جلد ۹ صفحہ ۱۰۵

مزار پر چادر چڑھانا

مزار پر جب چادر موجود ہو خراب نہ ہوئی ہو بدلنے کی حاجت نہیں تو چادر چڑھانا فضول ہے بلکہ جو دام اس میں صرف کریں اللہ کے ولی کو ایصال ثواب کرنے کے لئے کسی محتاج کو دیں۔ (احکام شریعت حصہ اول صفحہ ۴۲)

آج ہم چادر چڑھانے کو ہی سب کچھ سمجھ لیا ہے اور ڈھول تاشے کے ساتھ چادر لے کر جاتے ہیں یہ غیر شرعی اور غلط طریقہ ہے۔ اس طرح کے رواجوں کا اسلام میں کوئی جگہ نہیں ہے۔

پیڑ، دیوار یا تاک پر فاتحہ دلانا

لوگوں کا کہنا ہے کہ فلاں پیڑ پر شہید (یا کوئی بزرگ) رہتے ہیں اور اس پیڑ یا دیوار یا تاک کے پاس جا کر مٹھائی، چاول (یا کسی چیز) پر فاتحہ دلانا، ہار پھول ڈالنا، لوبان یا اگر بتی جلانا اور منتیں ماننا، مرادیں مانگنا یہ سب باتیں واہیات، بیکار، خرافات اور جاہلوں والی بے وقوفیاں اور بے بنیاد باتیں ہیں۔ (احکام شریعت حصہ ا صفحہ ۲۲)

کسی بزرگ یا شہید یا ولی کی حاضری یا سواری آنا

اسی طرح یہ سمجھنا کہ فلاں آدمی یا عورت پر کسی بزرگ یا شہید یا ولی کی حاضری ہوتی یا سواری آتی ہے یہ بھی فضول اور جاہلوں کی گڑھی ہوئی بات ہے کسی انسان کے کسی بھی طرح سے مرنے کے بعد اسکی روح کسی انسان یا کسی چیز

میں نہیں آسکتی، جو جنتی ہیں ان کو اس طرح کی ضرورت نہیں اور جو جہنمی ہیں وہ آنہیں سکتے، جنات اور شیطان ضرور کسی چیز یا کسی جانور یا کسی انسان کے جسم کو گمراں کرنے کے لیے آسکتے ہیں۔ ہمزاد بھی شیطان جنات میں سے ہوتا ہے جو ہر انسان کے ساتھ پیدا ہوتا ہے زندگی بھر اسکے ساتھ رہتا ہے اور اس انسان کے مرنے کے بعد یا زندگی میں ہی کسی بچے یا بڑے کے جسم میں گھس کر اسکی زبان بولتا ہے، اسی کو جاہل مسلمان دوسرا جنم اور پچھلے جنم کی بات سمجھ لیتے ہیں۔

اللہ جل جلالہ ہمیں سیدھے راستے پر چلائے یعنی انبیاء، شہداء، صدیقین، صالحین ور اولیاء کرام کے راستے پر چلائے اور شریعت کا پابند بنائے۔ آمین

فاتحہ سلطان الاولیاء محبوب یزانی وعبد الرزاق نورالعین قدس سرہ

بروح اقدس حضرت سلطان الاولیاء درۃ تاج الاصفیاء عمدۃ الکاملین زندۃ الواصلین، عین عیون محققین، وارث علوم انبیاء و مرسلین، کان عرفان، جان ایمان، منبائے خاندان چشتیہ، منشائے دودمان بہشتیہ، تارک المملکۃ والکونین، مرشد الثقلین، اولاد حسین شہید کربلا، رنور دیدہ فاطمہ زہرا، جگر گوشہء علی مرتضےٰ، نبیرہ حضرت محمد مصطفے، سالک طرق طریقت، مالک ملک حقیقت، مقتدائے اولیاء روزگار، پیشوائے اصفیاء کبار، صدر بار گار کرامت مقتدائے کنتم خیر امۃ اخرجت واقف رموز حقائق الہی، کاشف دقائق لامتناہی، سیمرغ قاف قطع علائق، شہباز فضائے حقائق، شمع شبستان ہدایت، مہر انور اوج ولایت، ملاذ ارباب شوق و عرفاں، معاذ اصحاب ذوق وجداں، مقتدیٰ الانام، شیخ الاسلام، حافظ قراءت سبعہ جہاں گست حدود اربعہ، مقیم سراوقات جلال مہبط تجلیات جمال الذی من اقتدی بہ فقد اہتدی ومن خالف فقد ضل و غویٰ متابعوۃ سالکون و مخالوۃ ھالکون وھو الواقفی مقام القطبیۃ والمتمکن فی مرام الغوثیہ، مظہر صفات ربانی، مورد الطاف سبحانی حضرت شاہ مردان ثانی مخاطب بہ خطاب محبوب یزدانی، سیدنا و مولانا و شفاء صدورنا و طیب قلوبنا مقتدائے اولیاء کثیر حضرت امیر کبیر مخدوم سلطان سید اشرف جہانیاں جہانگیر سمنانی السامانی نور بخشی النورانی سرہ العزیز و بروح اقدس حضرت قدوۃ الابرار عمدۃ الاخیار سرو گلستاں حسنی الحسینی، نہال بوستاں بنی المدنی نوردیدہ حضرت محبوب سبحانی سرور سینہ سید عبد القادر جیلانی، مظہر اسرار اشرفی، منظر انظار شگرفی حاجی الحرمین الشریفین، مخاطب بہ خطاب نورالعین، زبدۃ الآفاق مرضی الاخلاق مہبط انوار مشیخت علی الاطلاق

حضرت سید عبد الرزاق نور العین رضی اللہ عنہ مع جمیع خلفاء و مریداں یکبار فاتحہ و سہ بار اخلاص باصلوات بخوانید...

آخر میں..................................

موت آئے در نبی صلی اللہ علیہ وسلم پر سیدؔ
ورنہ تھوڑی سی زمیں ہو شہ سمناں کے قریب

فقیر قادری گدائے اشرفؔ سمناں
آلِ رسول احمد الاشرؔفی القاؔدری کٹیہاؔری
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Introduction to AIUMB

All India Ulama & Mashaikh Board (AIUMB) has been established with the basic purpose of popularizing the message of peace of Islam and ensuring peace for the country and community and the humanity. AIUMB is striving to propagate Sunni Sufi culture globally .Mosques, Dargahs, Aastanas, and Khanqwahs are such fountain heads of spirituality where worship of God is supplemented with worldly duties of propagating peace, amity, brotherhood and tolerance.

AIUMB is a product of a necessity felt in the spiritual, ethical and social thought process of Khaqwahs.Khanqwahs also have made up their mind to update the process and change with the changing times. As it is a fact that Khanqwahs cannot ignore some of the pressing problems of the community so the necessity to change the work culture of these centers of preaching and learning and healing was felt strongly. AIUMB condemns all those deeds and words that destabilize the country as it is well known that this religion of peace never preaches hatred .Islam is for peace. Security for all is the real call. AIUMB condemns violence in all its form and manifestation and always ready to heal the wounds of all the mauled and oppressed human beings. The integral part of the manifesto of AIUMB is peace and development. And that is why Board gives first priority to establish centers of quality modern education in Sunni Sufi dominated ares of the country. The other significant objectives of the Board are protection of waqf properties, development of Mosques, Aastanas, Dargahs and Khanqwahs.

This Board is also active in securing workable reservation for Muslims in education and employment in proportion to their population. For this we have been organizing meetings in U.P, Rajasthan, Gujrat, Delhi, Bihar, West Bengal, Jharkhand, Chattisgadh, Jammu& Kashmir, and other states besides huge Sunni Sufi conferences and Muslim Maha Panchayets . Sunni conference (Muradabad 3rd Jan 2011)Bhagalpur(10th May 2010) and Muslim Maha Panchayet at Pakbara Muradabad (16th October 2011) and also Mashaikh e tareeqat conference of Bareilly (26th November 2011) are some of the examples.

HISTORICAL FACT AND THE NEED OF THE HOUR

The history of India bears witness to that fact that when Alama Fazle Haq Khairabadi gave the clarion call to fight for the freedom of our country all the Khanqahs and almost all the Ulama and Mashaikh of Ahl-E-Sunnah Wal-Jamaat rose in unison and gave proof of their national unity and fought for Independence which resulted in liberation of our country from British rule.

But after gaining freedom, our Khanqahs and The Ulama of Ahl-E-Sunnah Wal-Jamaat went back to the work of dawa and spreading Islam, thinking that the efforts that were undertaken to gain freedom are distant from religion and leaving it to others to do the job. Thus the Independence for which our Ulama and Mashaikh paid supreme sacrifice and laid down their lives resulted in us being enslaved and thereby depriving us legimative right to participate in the governance of our country.

After the Independence hundreds of issues were faced by the Umma, whether religious or economic were not dealt with in a proper way and we kept lagging behind.

During the lat 50 years or so a handful of people of Ahl-E-Sunnah Wal-Jamaat could become MLA's, MP's and minister due to their individual efforts lacking all along solid organized community backing as a result of which Ahl-E-Sunnah Wal-Jamaat remained disassociated with the Government machinery and we find that we have not been able to found foothold in the Waqf Board, Central Waqf Board, Hajj Committee, Board for Development of Arbi, Persian & Urdu or Minorities Commission. Similarly when we look towards political parties big or small we see a specific non-Sunni lobby having strong presence. In all the Institution mentioned above and in all political parties Sunni presence is conspicuous by its absence.

Time and again Ulama and Mashaikh have declared that the Sunni's constitutes a total of approximately 75% of all Muslim population. This assertion have lived with us as a mere slogan and we have not been able to assert ourselves nor have we made any concerted efforts to do so.

It is the need of the hour that The Ulama and Mashaikh should unite and come on single platform under the banner of Ahl-E- Sunnah Wal-Jamaat to put forward their message to the Sunni Qaum. To propagate our message Sunni conferences should be held in the District Head Quarters and State Capitals at least once a year to show our strength and numbers this is an uphill task and would require huge efforts but rest assured that once we do that we shall be able to demonstrate our number leaving the non-Sunni way behind thereby changing the perception of political parties towards us and ensuring proper representation in every field.

AIMS AND OBJECTIVES OF AIUMB

To safeguard the right of Muslim in general and Ahl-E-Sunnah Wal-Jamaat in particular.

To fight for proper representation of responsible person of Ahl-E-Sunnah Wal-Jamaat in national and regional politics by creating a peaceful mass movement.

To ensure representation of Sunni Muslim in Government Organization specially in Central Sunni Waqf Boards and Minorities Commission.

To fight against the stranglehold and authoritarianism of non-Sunni's in State Waqf Board.

To ensure representation of Ahl-E-Sunnah Wal-Jamaat in the running of the state waqf board.

To end the unauthorized occupation of the Waqf properties belonging to Dargahs, Masajids, Khanqahs and Madarasas, by ending the hold of non-Sunni's and to safeguard Waqf properties and to manage them according to the spirit of Waqf.

To create an envoirment of trust and understanding among Sunni Mashaikh, Khanqahs and Sunni Educational institution by realizing the grave danger being paced by Ahl-E-

Sunnah Wal-Jamaat. To rise above pettiness, narrow mindedness and short sightedness to support common Sunni mission.

To work towards helping financially weak educational institutions.

To provide help to people suffering from natural calamities and to work for providing help from Government and other welfare institutions.

To help orphans, widows, disabled and uncared patients.

To help victims of communalism and violence by providing them medical, financial and judicial help.

To organize processions on the occasion of Eid-Miladun-Nabi (SAW) in every city under the leadership of Sunni Mashaikh. To restore the leadership of Sunni Mashaikh in Juloos-E-Mohammadi (SAW) wherever they were organized by Wahabi and Deobandis.

To serve Ilm-O-Fiqah and to solve the problem in matters relating to Shariah by forming Mufti Board to create awareness among the Muslims to understand Shariah

To establish Interaction with electronic and print media at district and state level to express our viewpoint on sensitive issues.

Ashrafe–Millat Hazrat Allama Maulana Syed Mohammad Ashraf Kichhowchhwi
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ان شاء اللہ عزوجل
ہندی زبان میں بہت جلد آپ لوگوں کی خدمت میں پیش کیا جائیگا۔
نفس کی پُجاری